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# REPORT

OF THE

## BASEL EVANGELICAL MISSIONARY SOCIETY

~~~~~  
FORTY-SEVENTH YEAR  
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1862

TWENTY-THIRD REPORT OF THE BASEL EVANGELICAL MISSION  
IN SOUTH WESTERN INDIA



MANGALORE

PRINTED BY J. HUNZIKER, BASEL MISSION PRESS

1863

GRIT 40

## Committee of the Basel Evangelical Missionary Society

A. Christ-Sarasin Esq., Senator, President.	Rev. W. Le Grand.
Rev. E. Burckhardt, Secretary.	Rev. Dr. Ostertag.
Rev. J. Josenhans, Corresponding Secretary and Principal.	Rev. F. Gess.
C. F. Spittler, Esq.	Rev. C. Peter.
Rev. A. Sarasin.	U. Zellweger, Esq.
	E. Bernoulli-Riggenbach, Esq.

The Committee meet at the Mission-House on Wednesday evenings or oftener, if required.

### Financial Sub-Committee

A. Christ-Sarasin, Esq., Senator, President.	Rev. J. Josenhans.
Rev. E. Burckhardt, Secretary.	Th. Braun, Esq., Accountant.
C. F. Spittler, Esq.	U. Zellweger, Esq.
	E. Bernoulli-Riggenbach, Esq.

### Industrial Sub-Committee

Rev. J. Josenhans.	Th. Braun, Esq.
Ch. Sarasin-Sauvain, Esq., Senator	

### Sub-Committee for the Education of Missionaries' Children

Rev. A. Sarasin, President.	Rev. W. Le Grand.
Courvoisier von der Mühl, Esq., Treasurer.	Rev. Dr. Ostertag.
Rev. G. Meuret, Secretary and Di- rector of the Boys' Institution.	Rev. J. Josenhans.
	Rev. Mr. Cramer.

### Sub-Committee for the Halfpenny collections

Ch. Sarasin-Sauvain, Esq., Sena- tor, President.	Mr. Witzig.
Courvoisier von der Mühl, Esq., Treasurer.	J. von der Mühl-Ryhiner, Esq.
H. Burckhardt-Stähelin, Esq.	F. Sieber-Heusler, Esq.
Dr. Balmer-Rink.	Th. Braun, Esq.
	Ch. Schwarz, Esq.

# Institutions at Basel

## I. MISSION-COLLEGE

### RESIDENT MASTERS

Rev. J. Josenhans, Principal  
 Rev. F. Gess.  
 Rev. C. Peter.  
 Mr. J. Kolb.

Rev. G. Dierlamm.  
 Rev. G. Schwarz.  
 Mr. Berner.

### ASSISTANT MASTERS

Mr. Mosley, Mr. Hoff, English Teachers.  
 Dr. Hauschild, Music Master.  
 Dr. Hagen, Dr. Burekhardt, Medical Instructors.

### NUMBER OF STUDENTS

I. Class.	II. Class.	III. Class.	IV. Class.	V. Class.	VI. Class.
9	10	11	22	18	20
					Total 90

## II. CHILDREN'S HOME

### 1. Boys' Institution

Director: Rev. G. Meuret. Tutors: Mr. Wüst, and Mr. Stooss.

Boys 33

### 2. Girls' Institution

Directress: Miss C. Scholz. Governess: Miss Späth.

Girls 19

### TRAVELLING AGENTS

Rev. Dr. Zaremba. Rev. L. Nagel. Rev. J. Huber.  
 Rev. F. Müller. Rev. W. Hoch. Rev. L. Hofer.

# Missionaries of the Basel Society

(The names of Lay-Brethren are marked by an asterisk.)

Name	Native Country	Date of ac- tive Service	Station
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## I. Missionaries employed in India

1. J. Mller	Germany	1839	Hubly
2. J. M. Fritz	France	1839	Calicut
3. A. Bhrer	Switzerland	1842	Mangalore
4. H. Albrecht	Germany	1842	Honore
5. Chr. Mller	do.	1842	Cannanore
6. F. Metz	do.	1843	Nilagiris
7. G. Wrth	do.	1845	Bettigherry
8. G. Kies	do.	1845	Guledagudda
9. Ch. Moerike	do.	1845	Nilagiris
10. *J. Haller	do.	1851	Mangalore
11. H. Kaundinya	India	1851	Mangalore
12. E. Diez	Germany	1851	Codacal
13. O. Kaufmann	do.	1853	Coorg
14. F. Kittel	do.	1853	Mangalore
15. *G. Pfeiderer	do.	1854	Mangalore
16. Chr. Aldnger	do.	1855	Chombala
17. Ch. G. Richter	do.	1855	Coorg
18. *J. Bosshard	Switzerland	1856	Codacal
19. *J. Hunziker	do.	1856	Mangalore
20. W. Herre	Germany	1856	Palghant
21. J. Strobel	do.	1856	Cannanore
22. *J. Lauffer	do.	1856	Calicut
23. H. Hauff	do.	1857	Mangalore
24. A. Mnner	do.	1857	Mulky
25. G. Hanhart	Switzerland	1857	Tellicherry
26. A. Finckh	Germany	1857	Mangalore

Name	Native Country	Date of active Service	Station
27. P. A. Convert	Switzerland	1857	Calicut
28. * F. Hahn	Germany	1857	Coorg
29. J. Huber	Switzerland	1857	Hubly
30. * S. Schoch	do.	1857	Cannanore
31. G. Burkhardt	Germany	1858	Tellicherry
32. * C. Schlunk	do.	1858	Cannanore
33. J. Brigel	do.	1858	Mulky
34. J. Mack	do.	1858	Mangalore
35. R. Hartmann	Switzerland	1859	Udapy
36. F. Traub	Germany	1859	Udapy
37. L. Reinhardt	do.	1859	Tellicherry
38. C. Brunner	Switzerland	1860	Dharwar
39. J. Thumm	Germany	1860	Guledagudda
40. * C. Riehm	do.	1860	Mangalore
41. F. Krauss	do.	1860	Nilagiris
42. J. Metzger	do.	1860	Palghaut
33. Th. Schauffler	do.	1860	Calicut
44. W. Stokes	India	1860	Bettigherry
45. H. Bergfeldt	Germany	1860	Tellicherry
46. * C. Schmidli	Switzerland	1861	Cannanore
47. T. Costa	India	1861	Dharwar
48. J. F. Müller	Germany	1861	Mangalore
49. A. Wenger	Switzerland	1861	Dharwar
50. * F. Ziegler	Germany	1862	Mangalore
51. * F. Schlunk	do.	1862	Cannanore

## At Home

52. S. Hebich	Germany	1834
53. J. Ammann	Switzerland	1839
54. Chr. Irion	Germany	1841



Name	Native Country	Date of active Service	Station
55. * J. Leonberger	Germany	1849	
56. * G. Plebst	do.	1851	
57. W. Roth	do.	1857	

## II. Missionaries employed in Africa \*

58. J. G. Widmann	Germany	1842	Akropong
59. * J. Mohr	do.	1846	Aburi
60. J. Ch. Dieterle	do.	1846	Aburi
61. J. Stanger	do.	1846	Abokoby
62. C. W. Locher	Switzerland	1849	Christiansborg
63. J. Zimmermann	Germany	1849	Odumase
64. A. Mader	do.	1851	Akropong
65. G. Christaller	do.	1852	Aburi
66. * H. L. Rottmann	do.	1854	Christiansborg
67. J. Heck	do.	1856	Odumase
68. * E. Schall	do.	1856	Abokoby
69. * J. Kromer	do.	1857	Kyebi
70. * H. Laissle	do.	1857	Akropong
71. * G. Lindenmeyer	do.	1857	Christiansborg
72. * J. Lang	Switzerland	1857	Akropong
73. C. F. Aldinger	Germany	1857	Christiansborg
74. E. Schrenk	do.	1859	Christiansborg
75. Ch. Strömberg	Sweden	1859	Kyebi
76. * M. Klaiber	Germany	1859	Christiansborg
77. Im. Harnisch	do.	1860	Akropong
78. * J. Weiblen	do.	1860	Christiansborg
79. D. Eisenschmid	do.	1861	Kyebi
80. * J. H. Schellenberg	Switzerland	1861	Christiansborg
81. D. D. Asante	Africa	1862	Akropong
82. P. C. Piton	France	1862	Christiansborg

\* Copied from the Home Report of July 1862

Name	Native Country	Date of ac- tivity Service	Station
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## At Home

83. S. Süss	Germany	1850
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## III. Missionaries employed in China

84. R. Lechler	Germany	1846	Hongkong
85. Ph. Winnes	do.	1852	Lilong
86. Chr. Martig	Switzerland	1859	Lilong
87. H. Bender	Germany	1862	Hongkong
88. E. J. Eitel	do.	1862	Lilong

## Schoolmistresses

<i>India</i>	Miss M. Will, Cannanore	<i>Africa</i>	Miss W. Maurer,
	Miss A. Blandford, Codacal.		Abokoby

# Census of the Missions

JANUARY 1863

NAMES OF MISSION STATIONS	Established in	Missionaries		Catechists & Schoolmasters	Native Schoolmistresses	Heathen Schoolmasters	SCHOLARS										Native Christians				TOTALS				
		Brethren	Sisters				Preparandi	Boarding Schools		Parochial Schools		Vernacular Schools		English Scholars	Boys	Girls	Total	Communicants	Non-Communicants	Children	Total	Catechumens	Members of the Church and Catechumens	Schoolmasters & Scholars not belonging to the Church	Grand Total
								Boys	Girls	Boys	Girls	Boys	Girls												
I. India																									
1. Mangalore.....	1834	12	5	10	2	5	26	0	68	28	31	60	73	27	313	407	23	299	729	21	750	165	915		
2. Mulky.....	1845	2	1	4	0	0	0	42	0	28	9	0	12	0	91	86	5	155	246	17	263	12	275		
3. Uday.....	1854	2	1	1	0	1	0	0	0	13	3	0	0	0	16	61	0	54	115	22	137	9	146		
4. Honore.....	1845	1	1	1	0	1	0	0	0	0	0	0	50	0	50	8	4	12	24	0	24	56	80		
5. Coorg Stations.....	1853	3	2	2	0	2	0	0	0	13	10	106	0	0	129	54	3	36	93	35	128	110	238		
6. Dharwar.....	1837	2	0	1	0	2	0	0	7	0	0	0	120	0	120	12	1	14	27	0	27	122	149		
7. Hoobly.....	1839	2	1	2	0	4	0	16	7	8	0	0	240	0	271	41	10	35	86	0	86	244	330		
8. Bettigherry.....	1841	2	2	1	1	3	0	1	28	5	0	0	180	0	214	11	0	40	51	3	54	183	237		
9. Guleadagudda.....	1851	1	1	1	0	1	0	0	7	7	0	0	70	0	84	29	3	31	63	2	65	71	136		
10. Cannanore.....	1841	5	4	7	0	4	0	43	20	5	0	0	221	18	307	213	31	207	451	0	451	243	694		
11. Tellicherry.....	1839	4	2	8	0	4	26	63	0	0	15	103	177	12	396	125	0	135	260	5	265	385	650		
12. Chombal.....	1849	1	1	4	2	2	0	0	0	14	17	0	95	0	126	77	5	60	142	1	143	97	240		
13. Calicut.....	1842	4	3	10	0	6	0	0	67	12	0	0	182	140	0	401	152	22	144	318	4	322	816	638	
14. Codacal.....	1857	2	2	3	0	1	0	0	0	31	19	0	20	0	70	120	7	114	241	1	242	21	263		
15. Palghat.....	1858	2	1	3	0	1	0	0	0	0	0	62	0	0	62	29	14	20	63	0	63	62	125		
16. Nilagiri.....	1846	4	2	2	0	7	5	0	3	3	0	0	59	0	70	22	4	34	60	1	61	62	123		
Total of India Missions		49	29	60	5	44	57	122	206	188	127	513	1457	57	2727	1447	132	1390	2969	112	3081	2158	5239		
II. Africa																									
17. Christiansborg.....	1845	8	5	3	1	0	0	31	0	26	15	12	*	†	0	84	59	19	68	146	29	175	43	218	
18. Abokobi.....	1854	2	3	3	1	0	0	0	20	31	11	0	0	0	83	52	5	74	131	24	155	7	162		
19. Odumase.....	1856	3	2	4	1	0	0	0	0	16	13	0	18	0	47	25	2	14	41	4	45	17	62		
20. Akropong.....	1843	6	3	9	0	0	37	18	0	66	7	0	0	15	38	181	117	70	64	251	14	265	27	292	
21. Aburi.....	1847	2	2	2	1	0	0	0	18	12	4	40	0	0	74	30	18	27	75	13	88	17	105		
22. Kyebi.....	1860	3	0	2	0	0	0	0	0	33	0	20	0	0	53	6	3	12	6	18	53	71			
Total of Africa Missions		24	15	23	4	0	37	49	38	184	50	72	54	38	522	289	117	250	656	90	746	164	910		
III. China																									
23. Hongkong.....	1857	2	1	2	0	0	0	0	0	0	0	0	0	0	0	34	0	10	44	20	64	0	64		
24. Lilong with Tshonglok.....	1852	3	0	3	0	1	0	9	0	17	0	0	0	0	0	26	84	0	26	110	213	323	10	333	
Total of China Missions		5	1	5	0	1	0	9	0	17	0	0	0	0	0	26	118	0	36	154	233	387	10	397	
Grand Total		78	45	88	9	45	94	180	244	389	177	585	1511	95	3275	1854	249	1676	3779	435	4214	2332	6546		

\* Night scholars. † Sunday scholars. ‡ Infant scholars.

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# STATIONS OF THE BASEL MISSIONARY SOCIETY

## I. In South Western India

### A. Canara District

1. MANGALORE, established in 1834  
*Out-stations:* Bolma and Sammuga
2. MULKY, established in 1845  
*Out-stations:* Uthila, Kadike, Koditur.
3. UDAPY, established in 1854  
*Out-station:* Gudde
4. HONORE, established in 1845 and again in 1861
5. COORG STATIONS, established in 1853  
Mercara, Almanda, Anandapur, Virarajendrapet

### B. Southern-Mahratta District

6. DHARWAR, established in 1837
7. HUBLY, 1839  
*Out-stations:* Unakallu and Hebsuru
8. BETTIGHERRY, 1841  
*Out-stations:* Gadag and Lakundi
9. GULEDAGUDDA, 1851

### C. Malabar District

10. CANNANORE, established in 1841  
*Out-stations:* Chova, Chiracal and Taliparambu
11. TELLICHERRY, established in 1839  
*Out-stations:* Dharmapatnam and Edakadu
12. CHOMBALA, 1849  
*Out-stations:* Kandappenkundu, Muveratu, Wadageri and Mahé
13. CALICUT, 1842  
*Out-stations:* Ellatur, Malapuram, and Coilandy
14. CODACAL, (since 1857 out-station to Calicut) 1862  
*Out-station:* Paraperi
15. PALGHAUT, established in 1858

### D. Nilagiri District

16. KAITY, established in 1846  
*Out-stations:* Chogatorre, Kotagherry etc.

## II. In Western Africa

### A. Akra or Ga District

17. CHRISTIANSBORG, established in 1845

*Out-station:* Tāshi

18. ABOKOBY, 1854

*Out-stations:* Damfa and Sasabi

### B. Adangme or Krobo District

19. ODUMASE, 1856

### C. Aquapem District (Otshi language)

20. AKROPONG, established in 1843

*Out-stations:* Late, Mamfe, and Adukrom

21. ABURI or ABUDE, established in 1847 and again in 1857

### D. Akem District (Otshi language)

22. KYEBI, established in 1860

*Out-station:* Kukurantumi

## III. In China

23. HONGKONG, established in 1856

*Out-stations:* Shakthungtsui and Saukiwan

24. LILONG, established in 1852

*Out-stations:* Pukak and Tshonglok

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## REPORT

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**H**EAR the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: *for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.*" Jerem. XXXI. 10—13.

These were the opening words of the Report of our Home Committee read at the last anniversary in July 1862, when they found themselves encouraged to apply especially the concluding verse of the above passage to their own experience during the forty-seventh year of the Basel Mission, confessing thereby that they too, like the people of Israel, have had many reasons for mourning and sorrowing as well as many comfortable words and times of refreshing from the presence of the Lord who knows how to turn our sorrow into joy. Not the smallest of those sorrows was the one occasioned by pecuniary embarrassments to which we shall call the attention of our Friends and Supporters at the close of this Report, after having given them an insight into the work itself as it was carried on last year at the different stations and in the various branches of our Mission.



## Western India

A year of many changes has passed over our Indian Mission-field, as our friends will immediately perceive when comparing the statistics at the head of each station (especially in the Malabar District) with those given in former years. We regret to add that we have even lost one station in the Southern Mahratta Country though not unexpectedly. In our last Report we already referred to the precarious state of things and felt obliged to confess that we could not see at the time how the work of that station might be effectually carried on in future. The loss of Br. and Sr. Leonberger who were compelled by ill health to proceed to Europe in March 1862, made the entire breaking up of the station only a question of time, especially as Br. Krauss then in charge of it was transferred to another district. The number of stations, however, appears to have increased rather than diminished, because in the Canara District Mulky and Udapy have been separated and in Malabar Codacal has been raised to the rank of a station by the advice of our Committee.

As to the labourers, Br. Würtele, of Kaity, after a protracted illness and much suffering, has been called to his heavenly rest, on the 2d Febr. 1863. A short sketch of his life is subjoined, together with that of Sr. Bühner whose sudden departure we could only allude to in our last Report. Various ailments fell to the lot of many other Sisters,\* and Sr. Hunziker was at last necessitated to seek the restoration of her health in Europe; she embarked in October; her husband was detained by the urgent wants of the Mangalore Printing Establishment, but his own state of health is such that his speedy return home is imperative.

On the other hand our hearts were cheered by welcoming back several of our old and experienced missionaries at the end of 1862.

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\* In these as in other cases of sickness we have been favored at our various stations with the very kind assistance of several Medical Gentlemen and other friends to whom we would here tender our heartfelt thanks.



Br. Chr. Müller has with invigorated health resumed his labors at his former station Cannanore, Br. Metz is again living and working among his beloved Badagas, and Sr. Moerike has rejoined her husband at Kaity. These three veteran members of our Mission were accompanied by Br. Müller's second wife, Br. Ziegler, sent out for the Mangalore English School, and three ladies now married to the Brethren Hanhart, Brigel, and Reinhardt. Lastly Br. Schlunk at Cannanore received a most suitable assistance in his department, in the person of his younger brother, F. Schlunk, who safely landed at that station in January 1863. May the Lord who graciously granted us these reinforcements, bless and preserve the new arrivals and give a new impulse and progress to the work which he has committed to our hands!

Reviewing the year now past, we feel convinced that at two places at least our work has decidedly advanced, and we beg to refer our readers to the reports of the stations Honore and Kaity, where they will find a cheering proof that the Lord is still working among us to the furtherance of his kingdom. Excepting this, it is true, we cannot speak of more than ordinary events; but steps have been taken of late by our Committee for a more extensive and more effectual organization of itinerary preaching, and in order to secure a more numerous and efficient native agency, they have at last resolved to establish in the course of this year the long-proposed High-School, properly called Catechist-School, into which the best youths of the present two schools at Mangalore and Tellicherry shall be received. Their instruction will comprise a limited theological course which, it is hoped, will enable them to become more useful assistants to our missionaries than we could generally employ hitherto.

With regard to our congregations at large, we may mention here that our Home Committee has taken measures to improve their internal organization by appointing three Brethren in each district, one to act as a General Superintendent in spiritual matters, the second as Inspector of Schools with the particular view of raising our parochial schools to a higher standard, and the third a lay-brother for the management of the economical affairs in the whole district. In cases of unusual importance these three may form a Sub-Committee, and from

time to time they will call a *District Conference* consisting of all the missionaries and all the elders of the congregations. Such Conferences have been held in Canara, Malabar, and South Mahratta during the year under review and have not been without their peculiar blessings. The native members especially will, we trust, thus learn to awake to a sense of their own duty and take their proper share in the work; they will at the same time perceive that their rights are duly respected and that they have no cause whatever for dissatisfaction and distrust, signs of which, much to our regret, have shown themselves at several places of our Mission.

Instead of a General Conference which, according to our custom, should have been held at the beginning of 1863, our Committee this time resolved upon a visitation of all their Mission-stations in India. For this purpose they deputed three Brethren, viz. the Chairman and the Secretary to the General Conference with the General Agent of our Mission. In January last the Deputation commenced this important task by inspecting our stations in the Southern Mahratta Country and thence went to Honore, Mangalore, Mulky, Udapy, and Coorg. These visitations with their various meetings, examinations, and services, have everywhere proved to be not only a blessed season of spiritual refreshment and welcome opportunity for brotherly intercourse, but also a source of encouragement and wholesome admonition by which we were called upon to examine ourselves with all our doings. Besides this, the Deputation by the authority vested in them, were able to clear up some difficult points and settle on the spot important questions which were not yet brought to a satisfactory solution. We pray the Head of the Church that similar blessings may accompany them when after some months they will proceed for the same purpose to the Malabar District.

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# I. CANARA MANGALORE

Rev. A. Bühler (1842) *	& Mrs. Hauff (1857)
Rev. H. Kaundinya (1851)	Rev. A. Finckh (1857)
& Mrs. Kaundinya (1860)	& Mrs. Finckh (1858)
Rev. F. Kittel (1853)	Rev. J. Mack (1858)
& Mrs. Kittel (1860)	Rev. F. Müller (1861)
Rev. H. Hauff (1857)	Br. F. Ziegler (1862)

## Industrial Department

Br. J. Haller (1851)	& Mrs. Pfeiderer (1859)
& Mrs. Haller	Br. J. Hunziker (1856)
Br. G. Pfeiderer (1854)	Br. C. Riehm (1860)

## CATECHISTS AND SCHOOLMASTERS

*J. Kamsika, and Aaron Aaron at the Anglo-Vernacular School; Daniel Aaron, Samuel Ammann, Sebastian Furtado, Israel Aaron, Suwartappa Watsa, Theophilus Ammann, Samuel Sona, Johann Uppenna.*

Communicants . . . . .	407 last year	375
Non-Communicants . . . . .	23 - -	25
Children . . . . .	299 - -	264
Catechumeni . . . . .	21 - -	31
Preparandi School . . . . .	26 - -	20
Girls' Boarding School . . . . .	68 - -	62
Christian Day-Scholars . . . . .	59 - -	69
Anglo-Vernacular School . . . . .	60 - -	114
3 Vernacular Boys' Schools . . . . .	73 - -	113
2 Vernacular Girls' Schools . . . . .	27 - -	19

The year 1862 has been marked by various trials and bereavements from which we have been exempted during the previous one. In March we had the great grief of suddenly losing Sr. Bühler, and in October Sr. Hunziker left us after having struggled against much pain and intense suffering throughout the year. Br. Hunziker's health too began to give way about the same time, and though he is still hold-

\* The figures after the names of Missionaries show the date of their first leaving Europe.

ing out at his post, it will be unavoidable for him to follow his partner as soon as his successor arrives from Europe. The rest of the brethren on the whole enjoyed good health, and towards the end of the year an additional laborer Br. Ziegler, formerly a teacher in the Mission College at Basel, arrived in our midst and has already taken charge of the Anglo-Vernacular School. Br. Kaundinya who had been set apart for itinerary preaching was, we regret to say, again prevented from following this call so much to his mind, by the necessity of his repeated assistance in the Coorg Mission, he spent the whole of the monsoon at Anandapur. We trust he will be able this year to devote himself together with the Brethren Bühler and Ammann, the latter of whom we hope to see back ere long, entirely to this work that through their preaching the Canara District may be filled with the sound of the Gospel of Peace.

The **Congregation** has gone on for another year in the same quiet and steady course which we have observed for a considerable time. We have not much to praise or blame in it. The young people partly show much inclination to evade the control of their pastors and thus to seek an independence which cannot but be hurtful to their own souls. Others appear to possess too little of this independent spirit and would still like to rely upon the mission for their livelihood, being very slow to understand that this state of things belongs to the past. The congregation had an increase of 18 persons from among the heathen. One of the converts, a Brahman, whose firm resolution and good confession amidst a tumultuous crowd on Balmattha could not fail to cause a great sensation among his caste-fellows, was baptized on Sunday the 27th April 1862 together with another Brahman youth of Honore whose conversion we shall relate in the report of that station.

The 11th of December was a memorable day for the Congregation at Mangalore and we trust will not soon pass away from their memories. On that day the *New Church* on Balmattha hill, where the greater part of our Christians are now living, was opened, and all the church-members assembled for the first time in the spacious and airy building to hear God's word and to partake of the Lord's Supper. Even a number of heathen had come up to witness such a Christian festival and seemed to be much impressed. The close

proximity of our new Church to the Light-house on the opposite hill suggests the wish and the prayer that from this sanctuary a flood of spiritual light may shine forth over the heathenish darkness in the town below and that many a soul in distress may be guided by it to the true Haven in Christ Jesus!

Taking advantage of the presence of so many Missionaries, Catechists, and Elders who had come for a District Conference, a *Missionary Meeting* was arranged on that same afternoon, and a large assembly joyfully and attentively listened for several hours to many addresses of ministers and laymen.

Among the various **Schools** of this station we had the satisfaction of seeing our Preparandi School or, as it will be henceforth called, *Middle School* carried on with *four* classes numbering 26 pupils. Besides the younger boys collected from our Parochial Schools, we were greatly rejoiced by the acquisition of the above mentioned two Brahman converts. The highest class will shortly be transferred to the Catechist School to be established under the charge of Br. Finckh, where besides other subjects desirable for future assistant-preachers the Greek language will be taught to enable them to read the New Testament in the original. The Middle School will continue to give the necessary preparation for this higher course, and has also Sanscrit, English and Malayalam among its lessons, whilst Canarese is the medium of instruction. The school might be conducted satisfactorily, but for the difficulty of collecting a new class every year according to the original plan, because most of our young people prefer other and more lucrative occupations. In February 1863 Br. Müller, having acquired a sufficient knowledge of Canarese, was enabled to undertake Br. Finckh's lessons and will soon have the whole management of the institution, assisted by some catechists one of whom has been sent from Cannanore for the purpose.

The **Anglo-Vernacular School** had to go through sore trials. After a fair beginning, in January 1862, with a number of 117 scholars Br. Mack was grieved to see it gradually diminishing from various causes, but more especially on account of the conversion of those two Brahman youths whereby the minds of many were agitated and as it now appears, the suspicions of both the boys and their parents roused to the prejudice of Mission Schools. However in a missionary point of view, we may take this as a token for good and cannot help

wishing that all our schools may by their efficiency contribute to the subversion of heathenism. The effect on the school in question was, indeed, deplorable and we were nearly compelled to close the school, the number of boys in the month of June falling as low as 35, and though rising to about 50 in the following months it was again reduced towards the end of 1862 to such a state that a vacation was thought advisable. Nor was this the only source of anxiety to the teachers. The most extraordinary irregularity of attendance (some boys were even detained by force at their houses) proved an obstacle to the *progress* not only of the absentees but even of the more regular pupils, and the result was far from satisfactory. Subsequently Br. Ziegler having been sent out by our Committee expressly for this post, a new course of lessons commenced in January 1863 under somewhat better auspices with 90 scholars to whom both Br. Mack and Br. Ziegler devoted their time and labor, till the former was called to other duties and the latter took the superintendence as Headmaster.—The two Vernacular Boys' Schools have, as usual, shared the fate of the Anglo-Vernacular School. The two Girls' Schools have been deprived of their superintendents Br. and Sr. Kaundinya for a considerable part of the year but are doing better since their return.

The **Girls' Boarding School** will soon be removed to Mulky as a more suitable place for such an institution. If the number of girls should be diminished by this removal from town to the country we count this to be no loss; on the contrary we must wish it to be the case, as the immediate superintendence of a large number without any efficient native assistance has proved a matter of much difficulty during this year also. Sr. Hauff had a good deal of trouble and at one time was compelled to seek a change for some weeks, during which time the Srs. Pfeleiderer and Kaundinya looked after the girls. At the beginning of the present year when Br. Hauff set out for the visitation tour in South-Mahratta, Br. and Sr. Brigel were called from Mulky to assist in the management and to become initiated into this sphere of labour which they will have to carry on afterwards at their own station.—There has not been much sickness among the boarders during the year and we experienced the Lord's helping hand still with us in



this as in other respects. On the 3d of August eleven of our girls were confirmed.

In the **Printing Establishment** which gives employment to 32 persons, Br. Hunziker was busily occupied throughout the year with only one short interruption in October when he had to accompany his wife and children to Bombay. The issues of the press, as will be seen from the list of books annexed, have been more numerous than ever before, and a new printing press having lately arrived from Europe we shall be able to do still more in future. Br. Kittel whose occupation it is to prepare the manuscripts, has been suffering now and then from pressure of work, on which account Br. Mack was directed to resign his post at the Anglo-Vernacular School and give assistance in the literary department, chiefly in the important task of carrying through the press a new edition of the Canarese Bible, to be printed for the Madras Auxiliary Bible Society. For the Canarese reading population, small as it is at present, a fortnightly Periodical, the Illustrated Canarese Journal, has been started and has hitherto met with a favorable reception.

### List of books printed during the year 1862

	Copies	Pages
<i>I. In Canarese</i>		
Genesis to Exodus XX. - - - - -	2500	180
Index to the History of India - - - - -	1000	80
Aesop's Fables - - - - -	2500	226
Jivantya Smarane, A Dialogue about Death - - - - -	1000	32
Colenso's Arithmetic, Part II. - - - - -	1000	220
A short account of the Madras Presidency - - - - -	1000	48
Lessons on Money Matters - - - - -	1000	48
Jativicharane, On Caste - - - - -	2000	46
Rules of Practice in the Courts of the Madras Presidency	300	120
Vachana Manjari, A Collection of Scripture Passages - -	2000	36
Sufferings of Christ - - - - -	2000	66
Sermon on the Mount - - - - -	2000	8
The Wise men from the East - - - - -	Biblical Tracts - -	8
The Birth of Christ - - - - -		8
The Prodigal Son - - - - -		8
Canarese Prayers - - - - -		78
First Book of Lessons, with illustrations - - - - -	2000	40

	Copies	Pages
First Book of Lessons, Part II. - - - - -	2000	48
Brief Sketches of Asia . - - - -	1000	96
Kathamale, A Selection of Scripture Stories in Hindu Metre. New Testament - - - - -	1000	144
History of the Reformation, not finished . - - - -	1000	104
Third Book of Lessons, with 120 illustrations - - - -	1000	315
Second Book of Lessons, with illustrations - - - -	2000	62
Canarese Almanac for 1863 - - - - -	1500	70
The Illustrated Canarese Journal, July—Dec. 12 Numbers	500	142

### II. In Tulu

First Book of Lessons - - - - -	1000	42
Second Book of Lessons - - - - -	1000	138

### III. In English

Twenty-second Report of the Basel Missions - - . - -	1200	56
Liturgy, finished - - . - - - - -	400	88
The Vakeels' Guide - - - - -	300	316

Most of these books and tracts have been made over to the *Mission Book-Shop* in charge of Messrs. Pfeleiderer & Riehm who are at great pains to extend their circulation and not without proportionate success, specially with regard to the small and cheap tracts which often meet with a ready sale among the people.

Finally the **Weaving Establishment** has been carried on by Br. Haller after his return from Nassick in February 1862, much in the same routine as formerly. 74 persons are fully employed, and the number of yards manufactured during the year amounts to 25,816. The business is highly favored by Europeans and Natives so that they are unable to satisfy the demands for some articles. Drunkenness to which some of the older laborers are habitually addicted and a rebellious spirit among some of the younger now and then gave much trouble to their employer who, however, is vigorously at his post and has been preserved in good health.

**Preaching tours** were made by Br. Bühler at the beginning of 1862, when he went to the North as far as Honore, accompanied by Br. Hartmann, and again in November and December to the great festival at Subrahmanya where Br. Kaundinya too found a welcome opportunity for proclaiming the Gospel and speaking to many of his



countrymen who came to pay him a visit. Besides these and some minor excursions bazar-preaching at the station itself went on as in former years. The assistance of our Catechists is more available at Mangalore than abroad, because, being more employed in our schools, they cannot be absent for any length of time. May the Lord graciously look on this scarcity of laborers and meanwhile grant a rich blessing upon the efforts of the few brethren who intend henceforth to travel more frequently.

### MULKY

Rev. A. Männer (1857)  
& Mrs. Männer (1860)

Rev. J. Brigel (1858)  
& Mrs. Brigel (1862)

#### CATECHISTS AND SCHOOLMASTERS

*Leonhard Shiri, and Isaac Sona*

Communicants . . . . .	86
Non-Communicants . . . . .	5
Children . . . . .	113
Catechumeni . . . . .	17
Christian Day-Scholars . . . . .	37
Heathen Day-Scholars . . . . .	12

This station as well as Udapy, which but recently was formed into a separate station, has seen considerable changes. Mulky has lost the Orphan Boys' School and within a few months will receive the Orphan Girls' School from Mangalore instead. In connexion with this change Br. Hartmann has been removed to Udapy and Br. Männer to Mulky. During the year 1862, however, both of them remained at their former posts, and Br. Brigel continued in charge of the Mulky Congregation. On the 27th of November he was married to Miss Auberlen from Germany. Br. Hartmann, besides his usual work in the Orphanage has been able to spare time for some preaching excursions, a protracted one in Jan. 1862, when he travelled in Br. Bühner's company to the North. The sight of so large an unoccupied and yet promising field of labor, especially at Coondapur, made a deep impres-

sion upon his mind. This place has often engaged our thoughts since it is our earnest desire to gain a firmer footing in those regions now only occasionally visited by our missionaries.

The **Congregation** has on the whole given satisfaction by walking in an orderly manner and avoiding, with a few exceptions, all heathenish practices. Sometimes we are permitted to rejoice at seeing persons, of whom during their time of health we had little hope, cling to Jesus on their death-bed. The increase in numbers has been small and appears still smaller by the fact of some families having changed their place of abode. Nevertheless the work among the heathen has been gone through as before, specially the preaching in the Mulky Bazar. After the novelty of the thing had passed, though gainsayers and disturbers are not unfrequent, the number of hearers has greatly diminished, but we trust that still the seed thus sown cannot entirely be lost.—At present Br. and Sr. Männer are for a short time alone at the station, till Br. and Sr. Brigel will return from Mangalore with the girls of the Boarding School for whose accommodation a suitable building is being erected here.

## UDAPY

Rev. R. Hartmann (1859) | Rev. F. Traub (1859)

### CATECHISTS AND SCHOOLMASTERS

*Albert Putranna, Barnabas Sona, Benjamin Mabenna*

Communicants . . . . .	61
Children . . . . .	54
Catechumeni . . . . .	22
Orphan Boys' School . . . . .	42
Christian Day-Scholars . . . . .	8
Heathen Day-Scholars . . . . .	8

The Brethren Männer and Traub continued to have the charge of this station during 1862. In February and March and again in April and May Br. Männer with his partner spent several weeks at the

Gudde out-station, where he was occupied with instructing candidates for baptism and confirmation as well as visiting the heathen in the neighborhood. In September and October Br. Traub with Br. Hartmann were similarly engaged around Gudde, and Uchila, an out-station of Mulky, and in Nov. and Dec. Br. Traub joined the Brethren Bühler and Kaundinya in visiting the Subrahmanya festival. A member of the Udayi Congregation readily and at his own expense accompanied them on this as on many similar occasions; for this station, though without a catechist, happily possesses a few zealous christians who cheerfully volunteer to do a catechist's and elder's duties, one of them even takes an active part in regular bazar-preaching at Udayi on Tuesday evenings. Besides this local assistance the hands of the Missionaries are strengthened on extraordinary occasions by their brethren at Mulky and Mangalore. Thus at the great Swami festival in January 1862 four missionaries and five catechists preached twice a day during a whole week, without encountering any earnest opposition.

In February 1863 the station received a considerable addition by the transfer of the *Orphan Boys' School* from Mulky to Udayi where a new house had been erected in the course of the year. Br. Hartmann came to reside at Udayi with his charge. He is assisted by a young and vigorous schoolmaster, and to their combined efforts it is due that this institution is really the best of all the parochial schools in our district. The progress of the pupils, their conduct in general, and the good order pervading the whole institution have been most gratifying during the last year which they have passed at Mulky. We only trust that the change of place may not occasion any change in their moral status.

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## HONORE

Rev. H. Albrecht (1842) &amp; Mrs. Albrecht (1846)

CATECHIST: *Daniel Ammanna*

Communicants . . . . .	8; last year	6
Non-Communicants . . . . .	4 - -	1
Children . . . . .	12 - -	5
1 Vernacular School . . . . .	50 - -	0

The event of paramount importance in our Honore Mission is the conversion of a Brahman youth which we consider well worth a detailed account here. \*

Paul Ganesharao Kausika, the son of the Tahasildar at Honore, and belonging to the influential caste of the Saraswati Brahmans, made his first acquaintance with the word of God at an English School, where his serious turn of mind and his thirst after knowledge became remarkable. Having passed the examination required for the entrance into Government service, he still continued his enquiring habits, sent for an English Bible with a short commentary, and in his lonely study of the book, he began to feel convinced that in it the truth was set before him. Brahmanism had no longer any hold on him, nor did he hide his indifference to its ceremonies. His father saw with distress the change in his son, but did not positively interfere with his predilections. In December 1861, Br. Albrecht with a Catechist arrived at Honore; this occurrence greatly encouraged and strengthened the young Brahman in his convictions, and in the beginning of April he resolved to sever the ties that still bound him outwardly to heathenism, and openly to confess Christ and join his disciples. He invited Br. Kaundinya, a former caste-fellow of his, to come up and assist him at the impending crisis, which he feared would cost him a hard struggle. Elias, temporary assistant of the English Govt. School at Honore proved during these days of great use to him by his sympathizing and prudent conduct. Br. Kaundinya hastened to Honore, but the father of the youth aware of this, had made preparations to send his son with his young wife of 16 away for a change. On the same day a letter from his uncle to his father came into the hands of Ganesharao, whilst the father was performing his ablutions; he opened, read it, and found to his astonishment, some medicine in it which the father was to give him as a sure means of making the son's will entirely submissive to the father's. He now knew what he had to expect, should he delay the final step, and his mind was made up. That Sunday afternoon (the 13th of April 1862) at 4 o'clock he went to the Mission-house,

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\* Some of our Indian Friends will be already acquainted with these facts, from an account in "The Madras Observer," sent by one of our Missionaries.

just as Br. Kaundinya was about to leave the house; great was the joy at first, but serious the conversation that followed. After a number of searching questions concerning his real desire and the sincerity of his intention, and a frank statement of what might follow his step—and his friend could speak from his own experience—Ganesharao solemnly declared, that he would take the step in the name of Christ and with His help. Both knelt then down and implored the Lord for strength, wisdom, and grace during the threatening storm, and after they had read together the 14th, 15th and 16th chapters of St. John, Br. Albrecht returned from the evening service and joined them. Ganesharao was to write a letter to his father, but before it could be sent away, some of his relations had come in search of him, and shortly after his father with a great multitude. Deeply moved he met his son. “Child of my heart, what art thou doing here? What is thy intention?” “I believe in Jesus and wish to remain with the Christians.” “Come now home with me.” “I cannot, I should have to worship idols with you.” “Thou art at full liberty to do as thou pleasest, come only home!” “I am not free amongst you, and besides I wish openly to confess Christ and to be baptized in His name.” Now his father seized him and tried to pull him out of the room, which however the Missionaries prevented—he might speak alone with his son and try to persuade him, but force must not be resorted to. Trembling from anger and sorrow the old man fell down fainting, and when he rose, he begged to be seated with his son in the verandah. The whole compound was filled with excited people and a tumult was apprehended. Some policemen guarded the verandah, but without greatly impressing the crowd of their power. Whilst the Tahasildar was expostulating with his son in the verandah, a bystander threw suddenly, thuggee-like, a handkerchief over the head of the youth to drag him forcibly away, a scuffle ensued, in which the Missionaries received several blows, but a friendly hand got between the cloth and the neck of Ganesharao and prevented his being suffocated. Having got rid of his adversary he fled into the Mission-house, where he remained secure. The Tahasildar remembering his official dignity, recovered his selfpossession and the tumult subsided. It had become dark and the father wished once more to converse with his son. The ensuing scene was touching beyond description. Ganesharao was with Br. Kaundinya in an inner room, the father stood before the open door. “Darling son, come out, sit on my lap, that I may once more embrace thee, since thou wilt not return with me.” “Ah, pardon, my father, I dare not venture to come out, a new tumult might arise.” “Fear not, I am here, no one shall touch thee!” “But, father, it is not in thy power to prevent a tumult, I would rather not come out.” “O my son, hast thou lost all filial affection for me, has thy heart become hard as stone?” “No, father, my heart is not hard like stone, I heartily love thee, but pardon me, that I act contrary to thy wishes, I must now harden my heart, for the Lord Jesus has said, ‘whosoever loveth father or mother more than me, is not worthy

of me." "If thou actest thus, what's the use of my life? It is better for me to sacrifice it somehow." "Not so, my father, I remain thy son, and shall ever love thee." Thus it continued for some time under many tears from father and son. At last he rebuked Ganesharao's conduct as grossly disobedient and impious, and said that such painful ruptures of the most sacred ties could not be according to the will of God; but his son quietly replied, that if heathenism and especially caste, was not, such scenes would not happen. Seeing that all his exertions, to move his son, were in vain, the old man returned to the verandah, where his friends comforted him after their fashion. One said: "Thy son does not care for thee any more, let us now go home; when children die, their parents do not therefore die along with them; consider Ganesharao as dead and recover thyself." Another continued: "Don't consider him any longer to be thy son, he is thine enemy of a former birth, sprung from thy loins to continue and revenge the old enmity and to ruin thee." Discomforted by these heartless comforters the old man went home, burdened that night with a deep sorrow, which his son would have so gladly spared him, if possible. No wonder then, that also Ganesharao's joy, when he sat down that night for the first time to a simple meal with Christians, was mingled with much anguish of soul on account of his dear relatives!

On the following day the Missionaries paid a visit to the Tahasildar to have a quiet conversation with him. At first he did not receive them, but afterwards he sent for them with an apology, and one of them returned and found the old man much composed and even willing to allow his son's wife to join her husband, if Ganesharao could persuade her to do so. A meeting was consented to and arranged, and Ganesharao returned to his father's house, accompanied by the two Missionaries. He was kindly received at home, the Missionaries remained in the outer court, where a large crowd was assembled, with whom they conversed meanwhile. After some time the Tahasildar returned with the declaration, that the padres might now go home, he would discuss with his son a little longer, and, if not successful, would send him after them. They protested and desired to hear from Ganesharao's lips, whether he wished them to go. The Tahasildar threatened to expel them by force. They yielded and went away to report the case to the Magistrate and to beg his assistance, should the youth who is of full age be detained in his father's house against his will. Whilst engaged in these apparently unsatisfactory proceedings, Elias came with the glad tidings that Ganesharao was all safe in the Mission-house. His father was true to his word and sent him away in peace when all his persuasions had failed. Appeals of love and threatening from wife, mother, and grandmother could not shake the determination of the youth, who had declared himself for Christ, not from any worldly motive, but from his full conviction that in Him was the truth and life eternal. A pilgrimage was proposed to redeem his lost caste—to no avail. He only begged to



be permitted to return to the Missionaries, as by no act of force they could change his mind. After the father had let him go, the people, thronging house and street, brought him forcibly back, till the third time the Tahasildar ordered a peon to conduct him in safety to the Mission-house.

Ganesharao had now to decide on his future course of life, whether to continue his present Government employment or to follow some other calling. His choice was soon made, he wished to prepare for the service of Christ, but preferred to go to Mangalore with Br. Kaundinya. A pattimar was secured, and the departure fixed upon the evening of the 16th April. Ganesharao's relations came down to the beach to see him once more and bid him farewell. His parents had sent him his clothes and medicines as he was in delicate health from the effect of fever; his grandmother sent him word by an express messenger, that, after he had become a Christian, he should remain faithful to his profession and be not like many others neither a good Christian nor a good Brahman; she begged also his friend (Br. Kaundinya) to nurse him tenderly. On parting a young Brahman said to the Missionary half in earnest half in irony: "there are some other youths here, who will soon require your services; and when they write for you, come speedily to lead them likewise from darkness to light." Immediately after his arrival at Mangalore, Ganesharao had to bear another attack from his mother-in-law, but it did him no harm. On Sunday the 27th April, Quasimodogeniti—he, together with the above mentioned Mangalore Brahman Narayana, made a cheering profession of his faith before the assembled native congregation and many heathen spectators, and was received by baptism into the Church of Christ. His name is now Paul, and that of the other convert Satyarthi (one who makes the truth his principal object of study). Both have joined the Preparandi Class at Mangalore and have hitherto fulfilled the hopes entertained of them.

It is needless to say that such a beginning at the re-established station was peculiarly encouraging to Br. Albrecht; yet judging from outward appearances, it was not without its serious drawbacks. An immense excitement and in many cases an intense hatred on the part of the Honore population was the immediate consequence, and Br. Albrecht for some time after continually met with the evil effects of this spirit in his bazar-preaching as well as in his *Vernacular School*. The latter went through great changes, the number of boys attending fluctuated from 60 to 18; even an attempt was made to extort from the missionary the withdrawal of all Christian school-books; this, however, was flatly refused and the school conducted as before; just now there is a fair prospect of its recovery and improvement.—The congre-

gation is so small as yet that Br. Albrecht is at liberty to travel and preach abroad in North Canara; he did so repeatedly during 1862, to the North, East and South, and visited also that celebrated place of pilgrimage called Gokarna to bring the good tidings of our Lord to the multitudes of those poor idolaters. The Catechist is his faithful assistant on such excursions.

## COORG STATIONS

### MERCARA, ALMANDA, ANANDAPURA

Rev. O. Kaufmann (1853)

& Mrs. Kaufmann (1857)

Rev. G. Richter (1855)

& Mrs. Richter (1858)

Br. F. Hahn (1857)

#### CATECHISTS AND SCHOOLMASTERS

*Christian Kamsika, Joseph Kire*

Communicants . . . . .	54; last year 54
Non-Communicants . . . . .	3 - - 4
Children . . . . .	36 - - 41
Catechumeni . . . . .	35 - 21
Parochial School . . . . .	23 - - 24
Central School at Mercara . . . . .	106 - - 85

The Anandapura Congregation having welcomed for the first time a missionary as their own pastor, were soon again deprived of this privilege for a season. Br. and Sr. Kaufmann had not an easy entrance on their new sphere of usefulness. Every member of the family was tried by repeated attacks of fever, and in March 1862 Br. Kaufmann fell dangerously ill from a stroke of the sun and but for his timely removal to Mercara where he had the benefit of the kind and skilful attention of Dr. Johnston he might have been removed from amongst us. By God's grace he gradually recovered his health and strength and towards the end of the Monsoon he was enabled to return to his post which in the meantime had been occupied by Br. and Sr. Kaundinya of Mangalore, not without experiencing similar trials on their part.



At the close of the year, however, the whole mission party, we are thankful to say, were in the enjoyment of good health. Br. Stokes has been transferred to the Southern Mahratta Mission which he joined as early as March 1862, after having been married to Miss Hill on the Neilgherries.

The **Congregation** may be said to have had a year of quiet and steady progress in spiritual matters. There has been no increase in number nor any other remarkable event, but its members have more and more learned to depend on their own exertions and to feel it a duty not only to relieve the mission from the burden of their support, but also to contribute a small part of their own earnings towards the maintenance of their decaying mud-chapel which will hardly last another year. The foundations for a more solid and commodious church have been laid some years ago, but on account of the limited means of our Committee and the poverty of our native christians the building could not be carried out. We pray however that the Lord to whom belongeth both silver and gold may incline the hearts of some benevolent friends who take an interest in the Coorg country to assist us in this particularly needful undertaking. We venture to say that the congregation as a body is not unworthy of such a help; most of them, though weak in knowledge, walk in the fear of God as far as they are able to understand it.

In consequence of the scarcity of both missionaries and catechists the station at Almanda is, we regret to say, still left unoccupied. For the same reason the evangelizing of the Coorg people around could not be attended to more frequently than hitherto, though Br. Kaufmann, apart from his long interruption by sickness, was anxious to improve every opportunity for speaking to single families and visitors as well as to the coolies in the plantations about the one thing needful, and was also in the habit of preaching once a week at Virarajendrapet. A school-house is building at the latter place, and a vernacular school will be opened after its completion. The Talekaveri festival, in October, has been visited by the brethren Kaufmann and Kaundinya with a catechist and some pupils of the Mangalore Preparandi School, but the rainy weather prevented them from frequent preaching in the open air.

**Education** in Coorg has within the last year taken a fair and promising start. Twenty vernacular schools have been affiliated to the Mercara Central School under Br. Richter. The schoolmasters of these district schools occupied hitherto a low position amongst the rural population, partly on account of their ignorance but principally on account of the pittance accorded to them by Government. This state of things is now being changed. The teachable amongst the masters receive at the Central School a proper training, pass an examination and return with an increased salary to their district. Four of them are at a time under instruction and six masters have already passed their examination and resumed their duties. The result of this course is most cheering. Where formerly hardly 20 boys could be collected, there are now from 50 to 80 in one school, who take great pleasure in learning from printed books of which they had seen none before. In several of these improved schools there are also Coorg girls learning together with the boys and Br. Richter found during his visits to these schools that not a few of the young Coorg women are able to read, having been taught by their brothers and husbands, his former pupils. The Coorg people have come forward in a most praise-worthy manner to facilitate the extension of education amongst them. With the granted assistance of Government they have decided to erect boarding houses for boys and girls and a new school-house accommodating 300 pupils at Mercara under the superintendence of Br. Richter, and a commencement of these buildings has already been made. The Central School in Mercara is still in a flourishing state, enjoying the confidence of the Coorgs and Govt. Officials which augurs well for the success of its enlarged sphere of influence and usefulness. Two thirds of its pupils are now Coorgs who betake themselves to their studies with great diligence and perseverance. They are particularly fond of singing and it is hoped that the lovely hills and dales of this beautiful country may yet resound with the praises of Jehovah! The school has been visited by the principal Officers of the Mysore Commission and their satisfaction with and approval of what they saw and heard has given great encouragement to Mr. Richter in the performance of his arduous task. In Nov.

last a public examination was held and prizes kindly supplied by the Officers of the 25th Regt. were distributed to the most deserving pupils.

Our Parochial School at Anandapur steadily progressed during the year under the joint care of schoolmaster and pastor. Though humble in its secular aspirations, a good stock of biblical knowledge has been imparted to all the children, and since her return to the station Sr. Kaufmann has devoted a good deal of her time to the instruction of the girls.

## II. SOUTHERN MAHRATTA COUNTRY DHARWAR .

Rev. C. Brunner (1860)

Rev. T. Costa (1861)

Rev. A. Wenger (1861)

Communicants . . . . .	12; last year	9
Non-Communicants . . . . .	1 - -	0
Children . . . . .	14 - -	11
Parochial School . . . . .	7 - -	0
2 Vernacular Schools . . . . .	120 - -	160

The disheartening aspect of this station has not changed of late, though the census may exhibit a small increase in number. Also to the newly arrived laborers it is a mere matter of faith to go on with sowing where there is no prospect of harvest for the present. Br. Brunner took for the second time his post at Dharwar in October 1862, and in December Br. Wenger joined him from the Nilagiris. Only Br. Costa remained on the spot throughout the year and devoted himself chiefly to a more careful superintendence of the schools. He was preserved in good health whilst Br. Huber after a preaching tour in May and June, was taken so dangerously ill that he was brought to the verge of the grave, and it is by the Lord's goodness alone that our dear brother has been given back to our mission. The days of his sickness will long be in the memory of the brethren at Dharwar and

Hubly, for to the latter place he had been removed in July, and after his restoration he had the joy of being ordered by the Committee to return for good to this his old and much beloved station which he accordingly did in November.—At Dharwar the brethren enjoyed the assistance of a Catechist sent from Mangalore only for a short time; he soon after left the Mission in search of other employment.

There is little to say about the small congregation. The Tamil people among them occasionally give much trouble; a wicked lad did not even shrink from committing theft in the very Mission-Chapel. No wonder, therefore, if the heathen do not show themselves impressed by the preaching of the Gospel, but remain altogether indifferent to a religion in many of whose converts they see so little fruit. Br. Huber when he was at leisure for travelling, preferred going farther to the East where he preached in many villages and now and then met with attentive listeners.—With regard to the Vernacular Schools, we were obliged to give up another one—two years ago we had four—on account of the scarcity of attendants, but the two remaining ones are doing pretty well, though not uninfluenced by the disadvantage of a change of teachers, and on the other hand by the rivalry of two Roman Catholic schools offering the benefit of their instruction without any demand of a school-fee. The progress of those, however, who preferred to come to us and attended regularly, has been satisfactory, especially in Geography and Bible Stories.

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# HOOBLY

Rev. J. Müller (1839)  
& Mrs. Müller (1844)

Rev. J. Huber (1857)

## CATECHISTS

*Paul Nagappa, Christian Chinnappa*

Communicants . . . . .	41; last year	37
Non-Communicants . . . . .	10 - -	9
Children . . . . .	35 - -	28
Catechumeni . . . . .	0 - -	2
Orphan Boys' School . . . . .	16 - -	0
Christian Day-Scholars . . . . .	15 - -	10
5 Vernacular Boys' Schools . . . . .	240 - -	170

In the beginning of March 1862 Br. and Sr. Müller returned from the coast where they had been absent for two months seeking by this change the restoration of their strength. They have enjoyed pretty good health since, and so did Br. Brunner who afterwards left the station for Dharwar. Br. Huber who succeeded him has a new task before him which will require all his energies: the establishment of a Middle-School similar to those of the Canara and Malabar Districts and the erection of a suitable building for the Orphan Boys' Institution which will be transferred from Malasamudra to Hoobly as soon as possible. The station thus promises to become foremost in our Southern Mahratta Mission, the more so as it has one out-station already added and fair prospects of soon gaining another. The former, called Unakallu, has been referred to in our reports for several years past. On Sunday, the 6th of July a room was opened at that place for the devotional exercises of the little congregation residing there, when their fellow-christians from Hoobly did not fail to be partakers in their joy and all of them together with a number of heathen standing outside, gladly listened to the addresses of both missionaries and Catechists for the first time heard in such a solemn service. A family of six persons has since been baptized in the same room, and the whole Hoobly congregation has had an increase of 11 from among the heathen during the past year. At Hebsuru, another village in the neighborhood,

a dwelling house for a catechist is being built that regular instruction may be given to the two families there who profess a desire to be baptized.

The catechists have continued to be faithful assistants to the missionaries in the work among the heathen as well as in attending to the spiritual wants of the congregation which have increased of late since a regular service is held at the Unakallu out-station every Sunday afternoon. The walk of the congregation itself has continued to be orderly, and a striking contrast between their conduct and that of their unconverted countrymen is thank God! undeniable. Sickness was prevailing all around for a long time, which, we trust, will have been not without its special blessings to those who are wont to see the good hand of the Lord in all that may happen unto them.\*

**Missionary labor** strictly so called has been chiefly conducted on the spot by preaching every Friday evening in one of the school-houses. But we are sorry to add that the master of that same school, whose son has broken through the bonds of heathenism some years ago and is now a happy Christian and diligent pupil of the Preparandi School at Mangalore, shows very little inclination to follow this good example and uses to evade every appeal either from the missionaries or from his son with sophisms like this: "I shall become a Christian as soon as the time appointed by God will be fulfilled; therefore as long as I do not come to join you, be sure it is not yet time!"—Only once in 1862 Br. Müller was at liberty to go abroad on a preaching tour, it was in November, when he, accompanied by a catechist, visited about 12 villages in the South and South-west of the station.

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\* Among the deceased church-members was Priseilla, the wife of the Catechist Paul Nagappa; she had distinguished herself by a quiet and modest christian walk ever since she had followed her husband after his conversion some twelve years ago. She was a true lover of God's word and an example to others, without many words. Her departure too, after a year of wearying sickness, was remarkably peaceful and happy.



## BETTIGHERRY

Rev. G. Würth (1845)  
& Mrs. Würth (1853)

Rev. W. Stokes (1860)  
& Mrs. Stokes (1862)

CATECHIST: *Paul Badava.*

Native Schoolmistresses: *Johanna Rosario, Maria Chittawadige.*

Communicants . . . . .	11; last year	9
Children . . . . .	40 - -	39
Catechumeni . . . . .	3 - -	5
Girls' Boarding School . . . . .	29 - -	27
Parochial Boys' School . . . . .	5 - -	4
2 Vernacular Schools . . . . .	180 - -	160

Br. and Sr. Stokes are still residing at the half-deserted station of Malasamudra the remains of which are being transferred to different other places, some members of the congregation and the Boys' Boarding School are to join Hoobly, whilst the missionaries themselves will shortly strengthen the hands of their brethren in Bettigherry and take charge of the Girls' Orphanage there. Br. Krauss too was unable to maintain his former post at Malasamudra as he fell sick after a preaching tour made with Br. Huber in May 1862, in consequence of which he had to proceed first to Dharwar and finally to the Nilagiri. Thus the station established and kept up under more than ordinary difficulties for twenty years past, had, to our great regret, at last to be dissolved. We would humbly discern in this mysterious guidance the finger of God, but whilst we submit to His holy will without murmur we would offer the fervent prayer that it may please God to grant a richer blessing to the Bettigherry station so closely adjoining.—At the latter place Br. Würth steadily continued at his work during the year, though both he and his partner are beginning to feel the enervating influence of a tropical climate. Seeing the number of hearers at the regular preaching places to be gradually diminishing of late he resolved upon adopting another course for sometime, viz. visiting the neighboring villages and there speaking from house to house to smaller numbers. It is hoped that many people will thus be better prepared for frequenting those larger assemblies which now and then they them-

selves wish to see reopened. On two missionary tours made in 1862 Br. Würth has met with some evident signs that his labor is not in vain. A young goldsmith in a village near the Tungabhadra has of his own accord been making a full enquiry into the many objections raised against the Gospel by human reason and was much impressed by the result of his own examination. In another village four men appeared before the missionary professing an ardent desire after a thorough instruction in the way of salvation and accordingly listened to him with great interest.—The catechist has taken his full share in this part of the work as well as in conducting the Parochial Boys' School.

The state of the Congregation and of the Orphanage has remained much the same as before. As to the Catechumeni, one has changed his abode, another has been found untrustworthy; the baptism of the remaining three has for various reasons been put off hitherto, but will shortly be performed. One of them is Subbanna whose conversion we reported last year. Since then he has had the joy of seeing his wife following him into Christ's kingdom.

Of the three Vernacular Schools one had to be given up for want of competent teachers, but the two others at Bettigherry and Gadag have since so much improved that the number of boys all together is even larger than before. At Gadag the room is too small for them and we are requested to enlarge the house for receiving those who are desirous to attend and even to pay a higher fee than we formerly demanded. The progress in both schools was satisfactory.

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## GULEDAGUDDA

Rev. G. Kies (1845)  
& Mrs. Kies (1853)

Rev. J. Thumm (1860)

CATECHIST: *Solomon Bhaskar*

Communicants . . . . .	29; last year	26
Non-Communicants . . . . .	3 - -	2
Children . . . . .	31 - .	30
Catechumeni . . . . .	2 - -	2
Christian Day-Scholars . . . . .	14 - -	15
1 Vernacular School . . . . .	70 - -	80

At last this station has been enabled to welcome a second missionary and Br. Kies a long-wished-for fellow-laborer, though not before January 1863, when Br. Thumm arrived from the Nilagiris. Previous to that date Br. Kies with his faithful catechist had carried on the work uninterruptedly at the place itself and in the surrounding district. To the congregation besides a few children 2 adults from among the heathen have been added by baptism, one of whom had previously been among the catechumeni of Bettigherry. Another person under instruction is the son of an older church-member, now apparently granted by the Lord's mercy to the repeated prayers of his sorrowing father who further hopes and prays that his son's wife may soon follow the example of her husband. Two young weavers are in the habit of attending our regular services and other devotional exercises and seem to be truly convinced of the truth of Christianity, but cannot as yet take courage openly to confess Christ.—The congregation on the whole continues deserving the good character given them in former reports, and the cases for causing anxiety to their pastor have been exceptions from the general rule. In February 1862 Br. Kies accompanied by the catechist made a preaching excursion of four weeks into the West where he found many ready hearers. But his usual visit to the Sangama festival in April was, to his own regret, this time prevented partly by the wants of the congregation as it happened to be in the very week before Easter, partly by the cholera just then raging in the country, in consequence of which there was little prospect of many visitors resorting to or long abiding at the celebrated spot. How awful the

fetters are with which the prince of darkness keeps his slaves in bondage their life long, Br. Kies had opportunity of perceiving in a remarkable manner. He had frequently conversed with a Lingaite about religious matters. The man seemed very nearly inclined to open his heart unto truth, when all was suddenly frustrated by certain devilish tricks of his countrymen which only too well succeeded in casting such a terror into the poor man's mind that he immediately took a vow of pilgrimage etc. as an atonement for his past indifference to their gods and ceremonies, and in short entirely relapsed into heathenism. This, we fear, is the story of many another soul in this country and therefore we would, in conclusion, repeatedly ask for the earnest prayers of our Christian friends for the benefit of the whole Southern Mahratta Mission, so trying to our faith on account of the slowness of its progress and the seeming fruitlessness of many and long continued labors.

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### III. MALABAR CANNANORE

With Chiracal, Chowa and Taliparambu

Rev. Chr. Müller (1842)  
& Mrs. Müller (1862)  
Rev. J. Strobel (1856)  
& Mrs. Strobel (1858)  
Br. S. Schoch (1857)

Br. C. Schlunk (1858)  
& Mrs. Schlunk (1859)  
Br. C. Schmidli (1861)  
Br. F. Schlunk (1862)

Schoolmistress: *Miss M. Will.*

#### CATECHISTS AND SCHOOLMASTERS

*Timothy Parayil, Joseph Jacobi, Charles Stocking, Abraham Mulit,  
Abraham Dshatayappen, Abel Mannen.*

Native Schoolmistress: *Salome Jacobi.*

Communicants . . . . .	213; last year 219
Non-Communicants . . . . .	31 - - 28
Children . . . . .	207 - - 202
Girls' Boarding School . . . . .	43 - - 49
Christian Day-Scholars . . . . .	25 - - 28
4 Vernacular Boys' Schools . . . . .	221 - - 217
1 Vernacular Girls' School . . . . .	18 - - 25

The two subsequent arrivals of Br. and Sr. Müller in November 1862 and Br. Schlunk junior in January 1863, were an event of great joy and encouragement, especially as the past year had been not without sad trials to the former occupants of the Cannanore station. In May Br. Strobel was under the necessity of taking his partner to the Nilagiris for the restoration of her strength, and in September he was again compelled to hasten thither on account of a sudden relapse which made him anticipate the worst, but through God's mercy she recovered. Sr. Schlunk too had to seek a change at Chombala for some time in the month of December. Br. Bergfeldt in the same month left Cannanore, for Tellicherry where he had been stationed to superintend the Preparandi school. Br. Schmidli took up his residence in the midst of the Chowa Congregation. Of the newly arrived laborers Br. Müller resumed his former work in the congregation as well as in

bazar-preaching, with the assistance of Br. Strobel, whilst Br. F. Schlunk will strengthen the hands of his brother in the mercantile establishment and partly set him free for the management of our economical affairs in the whole Malabar District.—Of the catechists one was transferred to the Canara Mission and another compelled by ill health to quit his post at Taliparambu; the rest of them have continued taking their share in the manifold labors of so large a station. Their help will henceforth be still more required since the schools of this and of other Malabar stations will have to be more carefully looked after and raised to a higher degree of efficiency.

With regard to the **Congregation**, 22 souls have been added by baptism, but only four of them came from among the heathen. As to the spiritual condition of our Christians we do not see any decided improvement since the last two years. It is our anxious desire and earnest prayer that the Lord may graciously pour out his Spirit upon this congregation, so much exposed to the dangerous temptations of a large cantonment and a fanatical Heathen and Mohammedan population. We wish to see a change in many hearts especially amongst the younger people who now and then manifest a spirit of dissatisfaction and disobedience. In the beginning of the year a zeal for private prayer-meetings was for some time apparent but afterwards gradually abated, till Br. Müller began to invite the members of the congregation to the regular morning and evening prayers of the Girls' Institution. Under such circumstances it is the more refreshing to hear of an incident like the following which Br. Strobel\* relates of the Chowa outstation:

In September 1862, at a time when sin seemed to abound there as never before, one of the elders, a quiet man long laboring under consumption approached his end, and the day before he expired called as a true elder of Jesus Christ, the congregation together, and—laying aside for once his quiet manner—witnessed such a testimony of the hope that was in him, that few I trust will forget that solemn hour. Then shaking hands with each he addressed in earnest language those who by their walk bring shame upon the name of Christ and called upon them to have done with sin at once, and to flee from the wrath to come. He was afterwards commended in prayer to the grace of God by

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\* In a letter addressed to our English friends which has since been published in "Evangelical Christendom," January 1863.

one of the missionaries and the catechist of the place; and in the *full assurance* of the forgiveness of all his sins, he joyfully fell asleep in Jesus. Thus died a man brought up in the slave caste, and living the greater part of his life in a place abounding with sin and abomination.

**Bazar-preaching** has been regularly continued by Br. Strobel and the catechists on two evenings of the week and the brethren generally met a numerous and well behaved auditory. Some Tiers even assembled from time to time for reading the Shastras and comparing their doctrines with the word of God, and more than once they came to one of the catechists asking explanations about some difficult passage found in our Scripture. A striking instance of the internal working of the word of life, even after a long interval of apparent indifference, Br. Strobel gives in another part of the above mentioned letter showing us the death-bed of a heathen whose last hours were illuminated by rays emanating from the Sun of Righteousness, and who represents as yet a small, but yearly increasing, class of young men, not only at Cannanore, but along the whole coast of Malabar and Canara.

The young man lived in one of the suburbs of Cannanore, and had listened to the Gospel some fifteen years ago; when a lad of fourteen years of age. He was never heard of until last year, when his acquaintances and neighbors, two young men, joined the Church of Christ. He then showed in conversation that he was no stranger to the truth of the Gospel and even expressed a desire to become a disciple of Christ. Some months passed, when in March 1862 he was on his death-bed brought on by an explosion of gunpowder which frightfully burned him. It was in his last hours that the precious seed sown in his youthful heart produced its fruit. Not the favorite gods of his caste, Rama, Krishna, or Shiva, but Christ Jesus, was his only refuge and hope, and to Him his Saviour he lifted up his voice in loud and earnest prayer; yea, under prayer to Jesus he breathed his last! His own brother, a witness of his death, brought the news of this happy departure to his former friends and neighbors.

The great heathen festivals at Payawur and Taliparambu have been visited as in former years. Br. Strobel with five catechists (two among them from the Tellicherry station) went to Payawur where many heathen came to pay him a visit in his tent as soon as it was pitched. In the mornings and evenings crowds of pilgrims were addressed, the number of hearers some times amounting to more than 200. There was no disturbance of any kind and a good number of tracts

could be sold during those days. Soon afterwards in March 1862 the Brethren Hanhart and Bergfeldt were with some catechists engaged in similar work at Taliparambu, but found the number of heathen present very small in comparison with former years. Only at the last day of the feast they had an opportunity of preaching to larger crowds and inviting these deluded idolaters to seek the truth and find rest for their souls in Christ Jesus.

The **Girls' Boarding School** at Cannanore, as may easily be imagined, suffered under the disadvantage of an irregular European superintendence as Srs. Strobel and Schlunk were interrupted by sickness and Miss Will frequently ailing. Only the catechist and his wife could steadily continue their work. Since last November, however, Br. and Sr. Müller have taken charge of the institution and will, we trust, long be able to devote themselves to this task. Six girls have newly entered, and nearly all were graciously preserved in good health. A desire to hear God's word and to stand in a prayerful communion with the Lord is a pleasing feature among the girls of a more tender age, but some of the bigger ones give much trouble.

Among the **Schools** we look with great joy and hope on those at the Chowa outstation where Br. Schmidli has won first of all the hearts of the children and by their instrumentality is gaining a wholesome influence on their parents also. He had hard work at the Parochial School in the beginning and many a time went himself and fetched the children out of their homes, reminding the adults of their duty to send them to school. Now they begin to understand the advantage of education; the attendance is regular and the progress gratifying. For the elder boys from 14 to 18 years a night-school was opened and kept up as long as they found their occupation at the place. The Vernacular Schools, one at Chowa and three at Cannanore, are in a satisfactory condition; one of them is attended also by the boys of our congregation for want of a separate Parochial School. A boy of the Chowa School having fallen sick his heathen relations were anxious to make oblations to their gods on his behalf, but he earnestly protested, assuring them that by prayer to Jesus only he could be made whole. This he seems to have practised himself and ere long he was able to

sit cheerfully in school again. There is such a singleness of heart in this little incident that we have reason to hope much of the future generation from the seed now sown in these youthful hearts.

### TELLICHERRY

Rev. G. Hanhart (1857)  
& Mrs. Hanhart (1862)  
Rev. G. Burkhardt (1858)  
& Mrs. Burkhardt (1860)

Rev. L. Reinhardt (1859)  
& Mrs. Reinhardt (1862)  
Rev. H. Bergfeldt (1860)

### CATECHISTS AND SCHOOLMASTERS

*Mattu Peter, Gabriel Pirachen, Diego Fernandez, Ezra Arunajelam,  
Jacob Chammancheri, Cornelius Marakan*

### ENGLISH TEACHERS

*Messrs. Pires, Viegas, Monteiro*

Communicants . . . . .	125; last year 117
Non-Communicants . . . . .	0 - - 2
Children . . . . .	135 - - 152
Catechumeni . . . . .	5 - - 2
Preparandi School . . . . .	35 - - 26
Orphan Boys' School . . . . .	63 - - 65
Parochial Girls' School . . . . .	15 - - 15
Anglo-Vernacular (Brennen's) School . . . . .	103 - - 110
4 Vernacular Schools . . . . .	189 - - 178

This station too, as may be seen from the above names showing its present state, has experienced great changes and trials. For the greater part of the year Br. and Sr. Aldinger were still numbered among its laborers; in March however his health broke down and obliged him to take recourse to the Hills where under God's blessing his strength was so far restored that he was enabled to resume his duties a few months after. In the meantime it pleased the Lord to lay aside from the work Sr. Burkhardt whose youthful frame showed unmistakable symptoms of consumption which, we are sorry to say, has rapidly advanced of



late in spite of all medical efforts to subdue it. Her removal to the Nilagiris with the least possible delay was found absolutely necessary in June and since then her husband was obliged to devote himself to nursing her. His intended transfer to the Mangalore station, where he, in conjunction with Br. Finckh was to open a combined Catechist School calculated to receive pupils from both the Preparandi Schools in the Canara and Malabar Districts has, to our great regret, thus proved impossible, as he is still detained on the hills. Br. Hanhart was transferred to Tellicherry in November and was soon afterwards married to Miss Lang who together with Miss Götz, now Mrs. Reinhardt, had arrived from Germany shortly before. After this Br. and Sr. Aldinger left for Chombala, and finally in December Br. Bergfeldt was sent from Cannanore to take Br. Burkhardt's place at the Middle School.

Public preaching could, under the above circumstances, not be much attended to; only Br. Reinhardt was enabled, besides his other duties, to preach regularly in the bazar and to make one short excursion.—Seven persons from among the heathen have been received by baptism into the congregation. Br. Hanhart has now stepped into the charge of it, but the ordinary services are divided among the brethren. An additional prayer-meeting is held in private houses every Sunday, and daily family worship is properly attended to. A few cases of heathenish practices, however, having occurred during the year we are reminded rather to watch and pray than to praise our Christians in general.

The **Middle School** (or Preparandi School) has naturally labored under the drawback of repeated changes in its superintendence. During the monsoon Br. Diez from Chombala took charge of it in Br. Burkhardt's stead, and in November Br. Aldinger lent his assistance on account of the same emergency. Other interruptions were occasioned by a good deal of sickness among the pupils at several times; yet the school has been kept in good order which is principally due to the two assistant teachers, Catechists Diego Fernandez and Jacob Chammancheri. At the commencement of the term in '63 a new class was received which raised the number of scholars to 35 so that the institution being divided into four classes has now attained its former-

ly planned extension and, we trust, will soon begin to send forth a number of well prepared students into the Catechist School at Mangalore.

The **Anglo-Vernacular School** now being amalgamated by permission of Government with the so called "Brennen's School," has continued in its flourishing condition under the management of Br. Reinhardt. There is a want however of assistant teachers at present, and consequently the highest class numbering only four boys had to be discontinued. The remaining four classes, it is to be hoped, will gain by this arrangement and improve steadily. About Christmas a public examination took place. The school has lately been removed to the new building erected for the purpose and Br. Reinhardt has taken up his abode in the town itself which he finds much more convenient for his work than his residence on the Nettur hill three miles from Tellicherry.—Among the 4 Vernacular Schools the one at Dharmapattanam gives us unqualified pleasure; the others are just now in a fair way of improving.

The **Boys' Orphanage** notwithstanding the addition of 21 new boarders, has actually not increased in number, as several boys have left it for various causes, especially sickness, and three have died during the year. Both Br. Aldinger and Br. Hanhart who had in succession the superintendence of the institution were rejoiced to witness the good conduct of the greater part of its inmates. The most advanced of them always have permission to attend the Anglo-Vernacular School in town and give satisfaction. The Parochial Girls' School has been conducted in the same way as last year, but had to encounter many difficulties from teachers and pupils.

**List of books printed in Malayalam at the Lithographic Press,  
during 1862**

	Pages	Copies
History of Mahommed - - - - -	43	600
Malayalam Spelling Book - - - - -	37	1400
Incarnation of Christ - - - - -	17	800
The good Shepherd - - - - -	26	800
Bible Stories - - - - -	192	800

	Pages	Copies
Another Malayalam Spelling Book - - - - -	16	800
Life of Sir Henry Havelock - - - - -	34	800
John Baptist Dasalu - - - - -	33	800
First Malayalam Translator - - - - -	55	800

## CHOMBALA

**Rev. Chr. Aldinger (1855) & Mrs. Aldinger (1858)**

CATECHISTS AND SCHOOLMASTERS

*Paul Chandren, Paul Snehram, Johan Peter, Thomas Mander*

Schoolmistresses: *Lydia Peitel, Elizabeth Kackiriyen*

Communicants . . . . .	77; last year 78	
Non-Communicants . . . . .	5 - -	6
Children - . . . . .	60 - -	54
Catechumeni . . . . .	1 - -	1
Parochial Boys' School . . . . .	14 - -	13
Parochial Girls' School . . . . .	17 - -	15
2 Vernacular Boys' Schools . . . . .	95 - -	84

The European agency of this station has completely changed during the year under review. Br. and Sr. Diez as well as Br. Hanhart had been stationed here for the greater part of it, for in October only Br. and Sr. Aldinger took charge of the station. Br. Hanhart besides his pastoral labors at Chombala, devoted much of his time to itinerary preaching; thus in January 1862 and once more in April and May he was travelling about in the district of Palghaut, in Febr. in the environs of Chombala, in March at Taliparambu etc. He was generally accompanied by one or more catechists, and thus much good seed has been broad cast over the land and we pray the Lord of the harvest to cause it to be fruitful at a future time. A number of tracts also has been sold on these occasions, though not unfrequently a superstitious fear of some secret charm supposed to be hidden in our articles was encountered. "Will not mischief happen to me if I buy this book?" said an old blind man, when he was called upon to take a tract and get

it read to him by a boy. At last making up his mind he exclaimed: "Well, I will run the risk," and bought it.—Several heathen festivals have been visited as well as a great many houses by both Br. Diez and Hanhart whom the Catechists either accompanied or temporarily relieved of their ordinary business at the station itself.

The **Congregation** had little increase from abroad and, besides this, has lost some of its former members who accompanied Br. Diez to his new station Codacal. The regular services are well attended, but family prayer is not so much appreciated and practised as we could wish, though people are wont to pray daily by themselves and on occasion of the missionary visiting them generally expect a more solemn act of devotion to be performed by him. One woman having been taken ill relapsed into heathenish ceremonies but appears to have truly repented afterwards. A dismissed catechist who had become a backslider some five years ago, is about to join us again. Signs are not wanting that the churchmembers are sincerely attached to their pastors, though some of them still find it very hard to support themselves and their families.

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## CALICUT

### With Coilandy

Rev. J. M. Fritz (1839)  
 & Mrs. Fritz (1862)  
 Br. J. Lauffer (1856)  
 & Mrs. Lauffer (1860)

Rev. P. A. Convert (1857)  
 & Mrs. Convert (1860)  
 Rev. Th. Schauffler (1860)

### CATECHISTS AND SCHOOLMASTERS

*Mattai Kunyen, William Davis, Christian Hoar; C. Curien, James Kanaren,  
 J. Curien, Mr. Mirandes, Abel Kadooparamben at the Anglo-Vernacular  
 School; Mark Arnon at the Girls' School*

Communicants . . . . .	152
Non-Communicants . . . . .	22
Children . . . . .	144
Catechumeni . . . . .	4
Girls' Boarding School . . . . .	67
Christian Day-Scholars . . . . .	12
Anglo-Vernacular School . . . . .	182
5 Vernacular Schools . . . . .	140

The Calicut Station has seen great changes during the past year. The return of Br. Fritz in March 1862, to the sphere of his former labors, after an absence of somewhat more than two years was a joyful event, likewise the speedy restoration to full health and strength of Br. Schauffler who was seriously ill. But along with these blessings we had also to drink the cup of affliction. Br. Convert had such a severe relapse of his former complaint that a prolonged change to the Hills was imperative and we are afraid, to judge by his present state of health, of losing his services altogether. May our heavenly Master whose he is and whom he served with great zeal and devotedness regulate the future of our dear brother as will be best for him and the cause to which he has dedicated his life!

The place of one of our younger catechists who has become a teacher in the Tellicherry Preparandi School was supplied by Mattai Kunyen a man of more advanced age and maturer experience. He has joyfully entered upon his new duties whilst the time and energies

of his younger colleague are particularly devoted to teaching in the girls' school for which he shows both talent and interest.

In the course of the year 18 souls have by baptism been received into the congregation. Of these however three only were adults. One of these, a youth of about 19 years had for some time previous been employed as teacher in our Anglo-Vernacular school. He is a native of Mahé. When quite young his uncle took him to Bombay where, for a number of years, he attended the Robert Money Institution of the Church Missionary Society. The seed sown there into his youthful heart fell into good ground. After his return to Malabar he was for a short time employed as teacher in the Palghaut Mission School. From thence he came here and after some further time of probation and instruction he declared his faith in Christ, his Saviour and his desire to cast in his lot with the people of God. He was baptized by Br. Convert on Good Friday 1862 and still continues in his former sphere of labor. Our prayer for him is that the Lord Jesus whom he loves may still become more precious to his soul. Of the other young man who was baptized with him, a Tamulian by birth, we know nothing. He left almost immediately after his baptism and without giving any notice, nor have we since heard of him. May the good shepherd have mercy on this stray sheep!

With regard to the spiritual state of our congregation we are anxiously waiting for a time of refreshment from the presence of our Lord. Their attendance on the preaching of the word of life on the Lord's day is on the whole good and regular, but we yearn for a greater development of spiritual life in them which shows itself in an earnest zeal by word and conduct to lead others to Christ. Over some of the members we had to mourn on account of their wordliness and backslidings whilst others have cheered our hearts by a manifest desire to walk as becomes the members of Christ's flock.

A few months after Br. Fritz's return from Europe he was called to attend the death-bed of Aaron Kunyoo, one of the oldest members of our congregation. He was a Nair by birth and was since 1844 in connexion with the Mission. He was a man of very few words and never attempted to make any show of his religion, most punctual in his calling and conscientious in all he was en-

trusted with. We at times suspected him of something like self-righteousness and warned him against it. However during the time of his illness and when death drew nigh, it became manifest, that he had not built on that sandy foundation but on the rock, even Christ. He often would exclaim: "All I have and desire to have, is Christ. He is with me, he will never forsake me." The only care that still seemed to weigh heavily on his mind was Samuel, his only son, who, he too well saw, was still a stranger to saving grace. At last he was enabled to commit this also to Him who has promised to care for us. He died 76 years old. His end was peace.

Public preaching to the heathen has not been so regularly carried on as we could wish. The Brethren Convert and Schauffler went as often as health and time would admit to the weekly market places in the neighborhood of Calicut. The yearly festival at Kirur was also visited by Br. Schauffler and the Catechists where they had for several days many opportunities to preach Jesus to vast multitudes of people some of whom listened with interest whilst others manifested strong opposition to what the brethren had to tell them. May some of the seed have fallen on good ground and bring fruit for eternity!

The Anglo-Vernacular School continues still to be a source of joy to us. Under the circumspect management of Br. Convert the number of scholars increased to 180, of whom above 100 were at the beginning of this year admitted into the Government Provincial School. The vacancy thus created is gradually filling up, the present average attendance having again risen to 105 daily. All the teachers with the exception of one are Christians. On Br. Convert's departure Br. Schauffler has taken charge of the School.

In the purely Vernacular Schools of which we had five in Calicut and the adjacent villages with about 140 children both Br. Schauffler and the Catechists spent daily several hours. By an order however from our Committee these schools were closed partly as we suppose from want of funds, but especially because it was thought they absorbed too much of the time of our Mission agency without corresponding results. For a better concentration of our labors the Committee proposed to establish one or two Central Vernacular Schools in the town itself, and we hope for a good result. Deficient in some respect, as those village schools may appear, yet were they not altogether without direct re-



sults in a missionary point of view. Some years ago one of their teachers found the pearl of great price and died a happy believer. The son of another teacher was converted and is now a student in the Missionary College at Basel. In the establishment of these schools the lamented Mr. Conolly took a great interest and supported them to the hour of his death from his private purse. May the Lord vouchsafe still greater blessings to the schools now to be established on a new and improved plan and may He move the hearts of some of our friends to come forward and lend us a helping hand in this new undertaking!

**Girls' Boarding School.** This establishment has also had its share of trials during the past year. In Aaron Kunyoo it lost its "house-father," he having since 1844 managed the temporal concerns of the Institution. The 23d of January was a day of severe grief for the poor girls, it being the day of the departure of Br. and Sr. Convert, for some years their teachers and guardians and to whom the children were greatly attached. On their leaving us the management of the school passed into the hands of Br. and Sr. Fritz, Sr. Lauffer continuing as hitherto her assistance in teaching the girls sewing, knitting etc.

The standard of education for our young men having been raised it was found necessary that a similar step should be taken in the Girls' School. We have at present 65 boarders. Of these 12 were selected to form the higher department of the school. These also receive lessons in English. The general behavior of the children has been satisfactory and in the hearts of some, we trust, the Lord's spirit has commenced a work of grace.—The state of health during the year has been good. May this institution also become in the hand of God, a nursery for his kingdom!

Our two **Industrial Establishments**, viz. the Carpenter and weaving Shops have again proved useful auxiliaries to our station. They were called into existence about 12 years ago and had to struggle with many difficulties till they attained their present position. The quantity of cloth woven for native and European use amounted to 6836 yards which occupied 14 men and 11 women under a native master.

With respect to the Industrial and mercantile Establishments connected with our Mission some misconceptions seem to have laid hold on the minds of our English Friends, so at least we conclude from a leading article in the Madras Observer (Nro. 25, 1862) noticing our last year's Report, and we think it our duty to remove them. These establishments are in the first instance under the direction not of ordained Missionaries, but lay agents who have been trained for their peculiar work and are guided by the advice of a separate Commission of our Home Committee. Their financial affairs too are independent of the Mission funds and furnished by the Commission, the net profit however goes towards the Mission funds. Their object from the beginning was, not to set up *boarding houses* for poor converts where the "hot-bed influence of Mission Establishments" might be cherished, but to offer the best means for a healthful creation and development of industrious pursuits and habits based on christian principles, a thing so rare even amongst native Christians. These establishments offer no attractions to the idler, for he has to earn his daily bread by the labor of his own hands, they are in fact workshops for the training of christian artisans and many of our orphan boys and other young men have been greatly benefited by them and gained a position in life which secures them against falling a burden to the Mission. The community at large is aware of the boon afforded to them by the produce and dealings of these establishments and greatly patronize their efforts; but most grateful of all is the missionary himself who thereby has been set free from so many harassing cares about the useful employment and honorable provision of many of our poor Christians so that his time may now be entirely spent in the discharge of his proper duties as an evangelist. These establishments, rightly considered, can certainly not be regarded as "necessary evils," but rather as desirable boons for any mission congregation which, along with christian education, strives also after secular enlightening and progress!

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## CODACAL

Rev. E. Diez (1851)  
& Mrs. Diez (1856)

Br. J. Bosshard (1856)

Schoolmistress: *Miss A. Blandford*

## CATECHISTS AND SCHOOLMASTERS

*Jacob Heber, Paul Chittayagam, Hiskia Mattu*

Communicants . . . . .	120
Non-Communicants . . . . .	7
Children . . . . .	114
Catechumeni . . . . .	1
Parochial Boys' School . . . . .	31
Parochial Girls' School . . . . .	19
1 Vernacular School . . . . .	20

For many years past Codacal had been an out-station of Calicut and, since 1857, occupied by one of the missionaries, Br. Bosshard who has hitherto done the work, single-handed as he was, with great exertion and devotedness. Considering, however, the importance of this new congregation, now almost equal in number to that of Calicut, our Committee came to the resolution of raising it to the rank of a separate station and ordered Br. Diez to join its former occupant. In October 1862 he with his wife and Miss A. Blandford arrived there from Chombala, and took charge of the congregation so that Br. Bosshard will henceforth have more time for the management of the secular affairs of the station. He had the more reason to welcome this reinforcement as the past year had brought its trials to him too. In March he was very ill, the climate as well as the great multitude of cares and sorrows connected with his work pressed heavily upon him. But the Lord renewed his strength after a temporary change to Calicut which did him good for body and soul. Soon afterwards he was cheered by being permitted to see a rich fruit of his labors in the conversion of 18 persons, most of them belonging to the Tier caste. They had soon to prove the sincerity of their intentions in many a hard struggle with relations and friends, but God gave them grace to remain steadfast and to make a good confession in the face of their adversaries. "I

shall not go back," said one, "though all your curses and imprecations were to destroy me, which, however, my Saviour will protect me against." After due preparation and instruction given by Br. Bosshard they were received into Christ's Church by the Senior of the Calicut station, Br. Fritz who baptized them, closing in this joyful manner the superintendence of the out-station which shall henceforth be left to the charge of its own pastor under the blessing of Him who has established it.

The **Congregation** has generally conducted itself in an orderly manner and Christian spirit. A few members on one occasion, caused Br. Bosshard great grief by partaking in the *tamdsh* of a heathen festival, but the greater part are living peaceful and happy in their houses. The Parochial School is not in a very satisfactory state as to the progress of the children, on account of the irregular attendance of many. Since November a separate Girls' School has been opened under the direction of Miss Blandford and with the cooperation of Mrs. Diez.

The Vernacular School at Mangalam, a neighboring village, has lately been given over to the charge of a new teacher who promises to be better fitted for his business than his predecessor whom we had to dismiss for want of abilities and obedience. The school-house has been used by Br. Bosshard for occasionally holding discussions with heathen adults on Gospel truths with which they had become acquainted by his preaching here and on the market-places of the neighborhood. The Catechists cheerfully assisted him in this as well as other branches of his work, one of them regularly attending on the small out-station Paraperi.

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## PALGHAUT

Rev. W. Herre (1856)  
& Mrs. Herre (1858)

Rev. J. Metzger (1860)

CATECHISTS: *George O'Brien, Timothy Kochen.*

ENGLISH TEACHER: *Mr. G. Virgeese.*

Communicants . . . . .	29; last year	29
Non-Communicants . . . . .	14 - -	0
Children . . . . .	20 - -	35
Anglo-Vernacular School . . . . .	62 - -	44

The good hopes and encouraging prospects which we entertained in our last report with regard to this station, have, we are sorry to say, not been realized yet. The harvest among the Shanars of Tattamangalam which for a moment seemed to be so near at hand, has not been gathered. The poor, ignorant people still hesitate to take the final step for fear of persecution and doubt as to their future subsistence after becoming Christians. They wish to see their way clear before them and we cannot hold out a promise of unqualified support to them. May the Lord strengthen their faith in His promise that those who seek first the kingdom of God and His righteousness shall have also all other things added unto them, and may they soon experience, how good it is to put their entire trust in Him.—The Brethren have persevered in their work, though left without the aid of catechists; one of the two assigned for the station is disabled by ill health and the other evinced such a spirit of dissatisfaction and disobedience that his dismissal proved unavoidable. Under such circumstances the work among the heathen could not be extended beyond the town of Palghaut and its immediate neighborhood; here as many houses as possible have been visited with the word of the Gospel and a good number of tracts and Scripture portions in the Malayalam and Tamil languages has been sold.

The Palghaut **Congregation** consists of a mixture of the Dravidian races among whom the wandering Tamulians are a continual source of anxiety to the Missionary on account of their ignorance and carnal-mindedness. Some other church-members, however, have given Br. Herre great satisfaction not only by their sincere attachment to

the mission but by their zeal in reading and hearing the word of God whenever practicable. The attendance at the public services was more regular than formerly and the women assembled for a separate prayer-meeting once a week with Sr. Herre.—To give the missionaries the required assistance at the station or abroad, as the case may be, Catechist Timothy is transferred from Chombala to Palghaut.

The **Anglo-Vernacular School** under the management of Br. Metzger enjoyed an increase of attendance and the conduct and progress of the pupils was on the whole very satisfactory. The oldest scholars have, indeed, acquired a good deal of sound Christian knowledge, but others left the school objecting to Bible instruction.—An attempt to establish and conduct a Vernacular School at Cannani, about three miles from Palghaut, has been made; the school had a promising commencement chiefly through the zeal of a young man who shows himself very friendly to the cause of Christianity; 16 boys were collected, and from July to November instructed in the ordinary way, when a bitter opposition arose from the father of the said young man, and we were obliged to discontinue the school for the present.

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# IV. NILAGIRI

## KAITY

Rev. C. Moerike (1845)  
& Mrs. Moerike (1854)  
Rev. F. Metz (1843)

Rev. F. Krauss (1860)  
Mrs. Würtele (1860)

### CHRISTIAN SCHOOLMASTERS

*Martin Sambranimuttu, and Joseph*

Communicants . . . . .	22; last year 18
Non-Communicants . . . . .	4 - - 4
Children . . . . .	34 - - 25
Preparandi . . . . .	5 - - 0
Christian Day-Scholars . . . . .	11 - - 14
9 Vernacular Schools . . . . .	59 - - 106

The arrival from Europe of Sr. Moerike and Br. Metz has been mentioned already, and the cheering and encouraging influence of such a reunion may easily be imagined. Yet it pleased the Lord to let us taste the bitterness of parting too, for not only have the Brethren Thumm and Wenger left us for other stations, but Br. Würtele has been removed from us to another home above. Some particulars of his short life and death will be found in the Obituary. The gap thus created was filled up by the addition of Br. Krauss, late of Malasamudra, whose health required a more bracing climate. All these changes notwithstanding, the work is carried on now as before, Br. Metz chiefly devoting his time and strength to itinerary preaching among the hill tribes. A number of invalids from other stations coming and going at different seasons, has given additional variety to the Nilagiri Mission, and all have again to thank our friend Dr. Leslie of Coonoor for his very kind and unremitting medical services which we have enjoyed for so many years without interruption.

As to the Mission work, there has not been any year of equal importance since the date of the first conversion among the Badagas, and, we are happy to add, none of equal success and most visible blessings from on high. Just at a time when our first convert Abraham was suffering with Christian patience under a very severe family affliction,



two of his beloved children having been carried away by a typhoid fever, the Lord gave us infallible proof of His gathering together a people unto himself also in these places. Not only have many heathen received a wholesome impression of the reality of the Christian's faith at witnessing the peaceful death of Abraham's daughter who departed full of lively hope in Jesus and was counted happy by all those present, but on the very day of the death of his son, a Badaga youth at Kotagerry was received by baptism into Christ's church, 22d May 1862. He was an intimate friend and school-fellow of young Samuel whose conversion has been the chief event of our last report; with him he had many a secret meeting for the purpose of reading God's word and conversing about it. After many difficulties thrown in his way by the suspicions and precautions of his relatives, he at last succeeded in making his escape, and in his final struggle, in which he manfully stood against severe threatenings and alluring temptations, the Gospel gained a complete victory and gave us this Daniel, as he is now called, like one rescued from the lions' mouth. Nor was this the end of the Lord's dealings in those days. \*

Abraham's son-in-law, a Brahman by caste, who five years ago had left his house, adjoining that of Abraham's, and taken refuge with the other heathen to save himself from pollution, though he was often spoken to, and impressed with the truth, had hitherto remained at a distance and seemed rather indifferent. But now all of a sudden he and his wife declared themselves on the Lord's side, gave up caste, returned to their former house, and earnestly asked for baptism. For nearly a month they were regularly instructed in the way of life, and although often insulted and molested in various ways by their heathen relations and caste people, they only grew stronger in their desire to join the people of God, esteeming the reproaches of Christ greater riches than the worldly advantages of caste friendship. The bold and decided profession of these new candidates for baptism had a most beneficial effect upon others, and especially on a lad of the same village, about 14 years old, who had been a pupil of our training class for the last three years. After a time of trial to us and to himself, during which he had to leave us, he was received again as pupil at the earnest request of his own father and friends, who had no idea of the result to which their petition might lead. Soon after this he showed himself anxious to become a Christian, and asked for a special instruction, which he,

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\* See an account of the following events in a letter sent to the "Madras Observer" under the 29th of June 1862.

with his superior abilities, obtained with great profit to his soul. However willing we were to receive and protect him at once, his age seemed an insurmountable difficulty to his joining us now. But God over-ruled it all. His intention became clearer to his people, and at length, fairly alarmed, they kept him at home, watched him closely, and by means of idleness, threatenings and promises, tried to extinguish the growing desire of his soul. To avoid suspicion we could not venture to see him often, but committed him to the Lord of the harvest. On a Sunday after the service in the Christian part of the village, Br. Moerike got a glimpse of him with some difficulty, as he had been told to hide himself as soon as the missionary was observed approaching the house. When he saw him he was deeply moved, and Br. Moerike had just time to address a few words of comfort and to point him to the text of the day (it was Whit Sunday). During this time of confinement the eyes of his guardians were evidently holden, for whilst watching him outwardly with all care, they allowed him to read as much as he liked, and his Bible too, by which the Holy Spirit all the while continued to work in him and accomplished the very reverse of what they were aiming at. Instead of being discouraged, yea, paralyzed by their treatment, as they thought, he became more and more convinced that this was the time of grace for him, and consequently the resolution gradually ripened in him to risk a flight from the village and to take refuge with us. Five days more passed, and on Saturday morning the 14th of June he availed himself of a favorable moment to leave the village unobserved, and quite unexpectedly made his appearance at our door, having come with the full determination to become a Christian at all hazards. Now followed those trying scenes which are familiar to them that know the history of missions in this country. Several attempts were made to induce him to go back, but none made him waver for one instant. It was most providential that his nearest relations, enraged as they were, abstained of their own accord from going to law, because they saw that, even if brought back to them by force, he would have ceased to be one of theirs.

The whole event bearing the stamp of God's hand so distinctly in every particular, we could only give thanks and praise to him, who, after a time of waiting for another display of grace, thus condescended to glorify His name before our eyes. On Sunday, the 22d June, the above mentioned two adults (Silas and Mary), the youth (Jacob), and a child, were baptized into the death of Christ, and several Christian friends joined us on the occasion to be partakers of our joy as they had borne with us our sorrows.

There has been another baptism at Kaity of a native family residing at Ootacamund whose head appears to have been drawn unto Jesus

by the means of manifold afflictions. After due preparation and instruction given by our missionaries these seven souls were received into the congregation in the month of October. So far all is cheering and hopeful, but one thing is to be regretted, viz. that our Vernacular Schools have again been greatly reduced in consequence of the sensation caused by those conversions. Br. Wenger was grieved at seeing several of them more than half empty for a considerable time, and Br. Krauss who has taken the superintendence after him, will have need of much patience till they attain their former flourishing state. The Lord, we trust, who has shown his soul-winning power among the adults, will not abandon the young.

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## Obituary

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." With these words of Scripture we are called upon to comfort one another, on the loss of them which are asleep, that we sorrow not, even as others which have no hope, though it be a painful duty now to report on the departure of two beloved members of our Mission, Sr. Bühler and Br. Würtele. The one was suddenly called away at the beginning and the other after long sufferings at the end of the period under review.

Sophia Frederica Hochstetter was born 15th Oct. 1823 in the kingdom of Württemberg where her father is still an active clergyman. Before she was three years of age she lost her mother, though not without having a vivid remembrance of her impressed upon her young heart. Subsequently when a girl of thirteen she was received into the house of a very pious minister of the Gospel who on account of his originality and Christian experience was considered a spiritual father by many (our Br. Moegling among them), viz. the late Professor Spleiss of Schaffhausen in Switzerland. Her own father having been led unto Christ by his instrumentality, a bond of brotherly love and intimate acquaintance ever after existed between them, and the daughter passed five whole years under this hospitable roof where she felt quite at home and profited much in various accomplishments, but more especially in seeing and following an example of genuine godliness, manifesting itself in the daily walk of both the parents of her adoption. In 1842 she returned into her father's house, and in 1846 she cheerfully accepted a call to our Indian Mission-field, when her father as well as her god-father, Mr. Spleiss, solemnly dismissed her with their blessings. In February 1847 she arrived at Mangalore and was soon after married to Br. A. Bühler to whom she has ever shown herself a loving and faithful partner through good and evil days. For some years she found a sphere of usefulness in the Mangalore Girls' Orphanage, but in 1850 she was obliged to accompany her husband who was very ill at the time, to the Nilagiris and after his restoration they were both transferred to the Mulky Mission, where she devoted much of her time and energies to the female part of the congregation and in particular to the instruction of the girls who were wont to assemble around her every afternoon. Again she was called to Mangalore, in 1855, by the wants of the Girls' Boarding School which was then entirely given to her charge, till her health as well as that of her husband was so much impaired that a change to Europe was unavoidable. After a long and tiresome voyage round the Cape, with a party of missionaries' children, she at last found the necessary rest in her old home during the years 1857 and 1858. At the end of the latter year Br. and Sr. Bühler had so far improved in their state of health, that they could set out once more for India. When taking leave of

her children, she could not get rid of a strong presentiment that they would not meet again in this life. Four years of renewed labor at the Mangalore station closed her course here below, and in spite of much bodily suffering which now and then fell to her lot, she was always busy in superintending the Balmattha Girls' School, as well as in assisting and giving advice to the women of the large congregation, a work which was facilitated to her more than to others by her thorough acquaintance with the Tulu language. But it pleased the Lord to call her to his rest, suddenly and unexpectedly to all except herself. She was long prepared for a fatal end of her approaching confinement and often said to her husband: "I shall not survive this time, the Lord will take me unto himself, poor sinner as I am, yet knowing that in Jesus I shall die a happy death, He has received me according to His grace." On the 17th of March 1862, after having given birth to a son who survives her, she departed in peace, the name of Jesus repeatedly being on her lips. The burial took place on the following morning, when Br. Finckh spoke at the grave in English, and Br. Hauff in Tulu to the congregation who were standing around, as partakers in the great loss with her deeply afflicted husband and six children.

Christian Jacob Würtele was born in Württemberg 21st November 1833. He entered the Mission College at Basel when he was nineteen years of age and after having gone through the regular course of studies there he was sent out to the India Mission and left Europe in September 1857, accompanied by the Brethren Männer and Huber. A long and particularly wearisome voyage round the Cape brought him to his destination not before March 1858 when he arrived at Udapy, a station which was afflicted by severe trials for some time. Br. Camerer whom he had come to assist departed this life on the 9th of November and Br. Würtele who nursed him with great devotedness during his last days, was seized with the same typhoid fever. He was obliged, after several relapses, to go for a change of air to Mangalore and the Malabar stations. No sooner had he returned to Udapy in comparative health, when he was ordered by our Committee to join the Nilagiri Mission which he accordingly did in March 1859, not aware that he had by this time already reached the last stage of his short earthly career. Br. Moerike who from the day of his arrival at Kaity stood in the most intimate connexion and continual brotherly intercourse with him, has kindly furnished us with the following particulars:

Feeling much benefited by the change he threw himself at once into his new sphere of labor in the schools for which he was set apart, with all the energy and devotion which was peculiar to him. Having mastered one Indian language before he joined the Hill mission he succeeded in an incredibly short space of time in acquiring a good knowledge of Canarese as well as a smattering of Tamil which he needed for his schools, whilst all the while he was actively engaged in instructing the schoolboys and their masters. For he very soon saw, that, in order to improve the character of the schools, he ought to do his utmost

to improve the masters, who being the first teachers, ever educated among the Badagas, were still very deficient in many respects. In attending to this most important task his deep conscientiousness and great zeal carried him too far, and when the effects of overwork became apparent to himself and to his brethren, it was in God's holy wisdom too late, to remedy the evil. He was a most healthy looking, powerful man, whose constitution seemed to defy every exertion of mind and body, his natural character had acquired great strength for his youth, his judgment was excellent, his intellectual abilities were above the average, and of a most practical turn, so that he never was at a loss on any question or in any difficulty, and even the heathen, who are such close observers of us, used to say of him that he never behaved like a new-comer. To crown all these valuable qualities his religious feelings were very deep. Even in his early childhood he felt the drawings of the Father to the Son and therefore also at the time when the temptations of the world and the flesh had somewhat darkened his spiritual sight he could not live without prayer, and soon found his Saviour again whom he had lost for a while. He had a very low view of himself and knowing the plague of his heart full well, he was in a high degree watchful over his soul. Sometimes his mental struggles were of the severest kind and, without his as well as our knowledge, probably for months aggravated by the effects of the secret workings of the disease, lurking in him, but long resisted by his strong constitution. For about a year he had labored with unabated zeal and apparently unimpaired health, when a succession of colds with fever and cough and at last a severe inflammation of the lungs began visibly to weaken him. However he soon appeared to have got over this attack and a season of true happiness followed it, in the prospect of meeting his intended wife who was coming out to him from Germany. Though there were some misgivings about the state of his health at the time he went to Mangalore to meet her, he married in faith and neither he nor his partner ever afterwards regretted the step they had taken, for he had found the most suitable helpmate, who by the Lord's wonderful providence appeared specially prepared for the lot awaiting her and was at once ready to share with him every joy and every pain the Lord might send. No sooner had dear Br. Würtele returned to his post, for which he seemed now extremely well fitted, than the dreaded disease of pulmonary consumption developed itself with all its characteristic features, although for a long time he enjoyed every advantage of climate and the kindest attention and care of our dear medical friend Dr. Leslie at Coonoor. One thing was very remarkable in his case, that, unlike other patients of his class, he was at once perfectly conscious of the state he was in, but instead of being alarmed at it he, as a true believer, immediately set to work to study the art of dying, at the same time leaving it entirely in God's hands, how long a time of suffering he would see needful for him. Although his voice failed him from the first, he was still usefully employed with his pen and labored often in great weak-



ness as long as it was day for him, but his chief concern was, to get ready to meet his God and to prepare his beloved wife, who naturally was long hoping against hope, for the great impending change. Though prevented from preaching the blessed Gospel himself, he was until a little more than a month within his death most regular in attending the Canarese services at Kaity and took delight in serving the Church as a real priest by interceding prayer in his closet and as a true Levite by playing the harmonium during service. His faith which had been for years rather of a legal description, grew more and more simple, his naturally harsh temper became visibly milder, his conversation, short as it was, more and more spiritual and precious, and his prayers for those few who had the privilege of hearing them most touching and childlike and full of that fervency and heavenly unction which cannot be described. In proportion as he grew weaker, he withdrew from his wonted quiet occupations, but to chase away idleness from his mind, he read for months nothing but his Greek New Testament and seemed to feed upon, to digest and to relish the words of life more than he had ever done before. One little sentence as this: "He that hath the Son hath life" etc. would feed his soul for a long time and brighten his countenance, when it was repeated to him. As his hearing had become very bad, any lengthened intercourse with him was very difficult. His own sentences were short, concise and weighty, as spoken by one whose eyes are fixed on the eternal things of God. Though utterly unable to be active himself, he continued to live with and for the Mission and to take the deepest interest in all particulars, especially the welfare of those upon whom he could look with confidence as living members of Christ's body. And for those still without he pleaded with increasing earnestness and ardour. Toward the close of his career, as far as pain and the weakness of the body permitted, he was almost constantly in prayer and was often overheard pouring out his soul in broken sentences addressed to his loving Saviour, the sense of whose infinite love and grace often became overwhelming to him. Jesus' love to sinners filled his heart so completely, that even when reduced to a skeleton and knowing that he had only a few more days to live he used to pray: "Lord Jesus, grant me only a few years more, here or anywhere else, that I may say how loving thou art, what thy Grace is, what a poor sinner finds in Thee" etc. He at times said, he could not describe the Peace he enjoyed, it was "great peace, full peace, perfect peace." A friend, who took his last leave of him, he assured, that he felt his heart as it were quite empty and yet full, filled with Grace. Grace was his favorite theme and another of his expressions was, that the fact of his lying in bed then was much less certain to him than the reality of Grace. The most intense bodily suffering, of which he had to bear an unusual measure, could not make him murmur, but merely served as a means of gratifying his hope, that he would soon be released and of deepening his already strong desire, to be with Him who first loved him. He was not disappointed. The



release came sooner, than he had ventured to expect. He died rather suddenly on the 2d of February 1863. His peaceful end is another most edifying proof of the truth of the word: "Jesus, having loved his own which were in the world, loved them unto the end." (John XIII. 1).

## Conclusion

We conclude with a few remarks concerning the operations of our Society in other countries and its present financial position.

Not only India, as stated at the beginning of this Report, but also other fields of the Basel Mission have received considerable reinforcements during the year 1862. Four Brethren and two Sisters were sent to Western Africa and two Brethren to China. Moreover one brother entered the service of the Bremen Missionary Society and five were sent to North America as pastors of German congregations established there; in the like manner two brethren went to Brazil which has of late afforded a new field for the activity of our Society, the pressing solicitations of the Swiss Consul and the benevolent offers of the Brazilian Government having induced our Committee to send a number of pastors, evangelists, and missionaries, to evangelize the numerous German colonists of that empire. Finally one brother has found his destination in Australia, so that all together 20 Brethren and 8 Sisters have gone out from the Basel Mission House to do the Lord's work in different countries of the world.

Next to India our African Mission, as may be seen from the Census, is the most extensive and important field, it contains six stations, in charge of 24 male and 15 female missionaries with 23 catechists and native teachers, 656 church-members and 90 catechumens; altogether 910 persons are more or less directly brought under the influence of the mission. The year under review may be said to have been full of severe trials, but more especially was the hand of the Lord heavy upon us by the dire visitation of an *earthquake* at Christiansborg on the 10th of July 1862 which rent the walls of our chapel as well

as of three other mission houses from top to bottom and damaged all buildings more or less. Though we may be thankful that no lives were lost on that awful and never-to-be-forgotten day, yet the needful repairs and new buildings must seriously affect the finances of our Society, exhausted as they were before. Our Friends will pardon us if we venture to make the most earnest solicitations on this behalf, laying before them the following financial statement.

The Receipts of the Basel Society during the last financial year were these:

1. Donations from auxiliary societies	Rs. 94,423
2. Donations of Friends . . . . .	61,956
3. Halfpenny collections . . . . .	79,251
4. Sundry reimbursements . . . . .	29,376

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Rs. 265,006

Under the second head are included the  
Contributions from *India*, viz.

Subscriptions, donations and grants Rs. 10,921

Contributions of Native congregations 423

The Expenditure is represented by the following figures:

Mission Establishment at Basel. . Rs. 32,493

Mission Institutions at Basel . . . . . 30,599

India Mission . . . . . 131,388

Africa Mission . . . . . 74,773 ]

China Mission . . . . . 6,795

Outfit and Travelling Expenses of

Brethren sent to America . . . . . 3,240

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Rs. 279,288

Thus the gross income of the Basel Evangelical Missionary Society amounted to Rs. 265,006 and the expenditure to Rs. 279,288, leaving a deficit of Rs. 14,282

in addition to last year's deficit which was Rs. 62,361. Nor is this all. The Active Fund which according to the statutes of our Society ought always to have a certain sum in ready cash for carrying on the work, has been exhausted to the amount of Rs. 45,346 and we have the unpleasant task to declare that our Total Deficit is not less than Rs. 121,989 or francs 311,074 as exhibited in the last Report of our Home Committee.

For many years past it has been our custom to conclude our Reports with a grateful acknowledgment of the support our mission derives from the contributions of our Indian friends, and with a renewed appeal soliciting the continuation of their liberality, upon which we always depend for the supply of a considerable share of the yearly income of our Western India Mission. The Lord be praised, we have never yet appealed in vain to the sympathy of our English Christian Brethren.

However this year we are obliged to put forth an extraordinary appeal to the friends of Missions, such as we did in the year 1848, which by the blessing of the Lord upon it was responded to beyond all our expectations. It was the season of great scarcity in Germany and Switzerland, as well as the political commotions in those days which called forth that appeal. Now there are principally three reasons, why we feel ourselves under the necessity of making a special appeal for a larger benevolence and an increased liberality of our Friends in behalf of the Basel Mission, which unless powerfully sustained during the present pressure may suffer a serious

check, perhaps a defeat never to be repaired. The reasons are these:

1. By the extension of our work in India, Africa, and China and the growing expenditure occasioned thereby, to which the yearly diminution of our Indian contributions forms a sad contrast, our Committee have been burdened—as stated above—with an enormous debt, the liquidation of which has for the last two years taxed their faith and patience to the utmost. We, their agents, should be found wanting in our duty if we failed to solicit the special assistance of our Friends in India.

2. Our Invalids who after many years of faithful labor have by failing health been obliged to leave their work to others, are still thrown upon the resources of the Society, and consequently their support forms an item of our expenditure which is comparatively new to us and yet unavoidably becoming heavier every year.

3. Our third reason we consider the strongest of all as being one that must come home to the heart of every disciple of Christ. It is shortly this:

Our friends know, that we have reduced our personal expenditure to the lowest point possible, as far as it is compatible with respectability and the demands of the climate. But we feel it our duty to use our utmost endeavours to obviate the breaking up of any part of the Mission now established and working, and to prevent a retreat from any position, taken up in the progress of our work. We confess that we believe it to be the interest of every real friend of Missions, to help us in pre-

venting such a necessity, and to do what lies in him, to enable us to fight the Lord's battles and in His name to gain victories the results of which are the common good of all Christians.—The Lord grant, that our hopes and prayers may be fulfilled to the good of His Church and to the glory of His blessed name! Amen.

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# Expenditure of the India Mission

During the last 14 months

(1st November 1861 to 31st December 1862)

	Rs.	As.	Ps.
Expenditure of 47 Brethren and 25 Sisters	47,281	3	9
Journeys, including Home Passages	18,703	3	2
Munshis	1,780	11	11
Catechists	9,139	3	10
Postage	1,217	8	6
Libraries	350	4	1
Catechist Institutions	5,176	9	5
Boys' Institutions	5,145	11	3
Girls' do	7,651	7	7
English and Vernacular Schools	11,054	7	3
Church Expenses	2,883	5	8
Income Tax	1,635	10	8
Printing work	2,853	9	4
House Rent	700	0	0
Buildings and Repairs	9,018	8	0
Furniture of Mission Houses	3,764	1	9
Land Taxes and Agricultural Outlays	2,850	10	7
Purchases & Payments of Debts for Landed Property	2,902	8	0
Duty and Charges on Goods from Home and other petty Charges	563	8	2
<i>Total Rs.</i>	<i>134,672</i>	<i>4</i>	<i>11</i>

E. & O. E.

Mangalore, 31st December 1862

*G. Pfeiderer.*

# DONATIONS AND SUBSCRIPTIONS

FOR THE INDIA MISSION

Received from November 1861 to December 1862

Contributions from Natives				Rs. A. P.			
	Rs.	A.	P.	Remitted to Messrs Arbuthnot & Co. Madras			
Mangalore Congregations	10	0	1	T. Marden Esq.	50	0	0
Udapy do.	2	8	10	Col. A. G. Young	50	0	0
Honore do.	8	8	0	Capt. P. P. L. O'Connell	25	0	0
Hoobly do.	43	4	0	Lt. J. N. Wilson	35	0	0
Bettigherry do.	2	12	4	Capt. P. P. L. O'Connell	25	0	0
Guledagudda do.	29	13	7	Major R. Ranken	50	0	0
Sal. Bhaskar	5	0	0	Capt. G. Harkness	30	0	0
Jacob	1	0	0				
David	10	0	0	thro' Lt. Col. R. S. Dobbs			
Nathanael	5	0	0	Lt. Col. Dobbs	50	0	0
Nizagunappa	24	0	0	Capt. A. J. Bruce	40	0	0
Shantappa	14	0	0	R. C. Dobbs Esq.	10	0	0
Calicut Overseer Vedamuttu	65	0	0	Maj. H. H. O'Connell	240	0	0
Francis at Maliapuram	15	0	0	Capt P. P. L. O'Connell	300	0	0
Munshi John	5	0	0	Col. A. G. Young	50	0	0
Chombala Congregation	8	7	10	Gen. R. Budd for the German Mission	100	0	0
Palghaut do.	10	8	5	do do Coorg Mission	50	0	0
Kaity do.	9	10	0	J. J. Knox Esq.	100	0	0
				Mrs. Fanny Foulis	150	0	0
				Lt. C. J. P. Luxmoorus	20	0	0
From English Friends				thro' Rev. A. Finckh			
MANGALORE				Secundrabad Friends	108	12	0
Acknowledged by Br. Pfeiderer & Riehm				thro' Rev. H. Hauff: by sale of a			
D. Williams Esq. C. S.	10	0	0	Cottage of F. Anderson Esq.	2	2	0
Mr. Maltby jr. for Karkul	2	8	0	Collected by Col. G. L. Dobbie			
R. A. Fitzgibbon Esq.	35	0	0	Dr. Jephson I. King's Drag			
Rev. Davidson	10	0	0	Guard	10	0	0
Dr. H. Gundert, Calw	50	0	0	thro' Dr. M'Farlane			
Col. Walker	200	0	0	from a Missionary Meeting at			
R. W. Chatfield Esq.	15	0	0	Secundrabad	52	6	0
A. P. Hodgson Esq.	5	0	0	Alfr. Cooper Esq. Viziana-			
Mr. May	3	0	0	gram	100	0	0
Mr. J. Ball	15	0	0	thro' L. Faulkner Esq. Bangalore			
J. Boesinger Esq.	75	0	0	Mr. Henry Havier Apothec.	20	0	0
Dr. J. Brett.	20	0	0	Mr. Hutten	2	0	0
Mr. Mills	10	0	0				
W. Fisher Esq. for 1861	200	0	0				
F. N. Maltby Esq.	300	0	0				
Capt. J. Goddard from 1858							
to 1865	381	8	0				



Rs. A. P.			Rs. A. P.		
Acknowledged by Rev. G. Deimler			Acknowledged by J. Neuberg Esq.		
			Bombay		
Maj. Field 6th Regt. Malligaum	20	0 0	Rev. G. Deimler	12	0 0
Mr. Samuel Subaya, Bombay	8	0 0	D. J. Kennetey Esq.	20	0 0
			H. Brooke Esq.	20	0 0
thro' Rev. G. L. Fenton, Poonah			Rev. R. J. Colvin	20	0 0
Major Candy	15	0 0	The Hon'ble H. Hebbert	100	0 0
Mr. J. Wardrop Gardner	5	0 0	Dr. W. Collums	16	0 0
Rev. G. L. Fenton	10	0 0	J. Parsons Esq.	20	0 0
			Dr. C. C. Mead	50	0 0
Dr. C. C. Mead, Bombay	20	0 0	Dr. W. Thom	10	0 0
Dr. M. Kane	15	0 0	R. W. Graham Esq.	20	0 0
J. N. Fleming Esq.	20	0 0	J. Kingsmill Esq.	5	0 0
Rev. G. Deimler	12	0 0	J. Neuberg Esq.	8	0 0
			R. West. Esq. C. S.	10	0 0
thro' Rev. C. Menge, Malligaum			W. J. Stevens, Esq.	10	0 0
P. A. Elphinstone Esq.	20	0 0	J. J. Hutchinson Esq.	5	0 0
Rey. Ch. Laing	10	0 0	W. H. Payne Esq.	10	0 0
			Rev. J. Spring	10	0 0
J. Neuberg Esq.	5	0 0	thro' Rev. G. L. Fenton, Poonah		
J. Kingsmill Esq.	5	0 0	Major Candy	25	0 0
Dr. Haug, Poona	5	0 0	Major Landwith	5	0 0
Rev. C. W. Isenberg			Dr. Martin Hang	5	0 0
Nasik	20	0 0	Rev. J. M. Mitchell L. L. D.	5	0 0
H. Newton Esq., Bombay	50	0 0	Rev. M. M. Ross	5	0 0
The Hon'ble H. Hebbert	100	0 0	Rev. J. W. Gardner	3	0 0
Rev. R. Galbraith	5	0 0	Rev. G. L. Fenton	12	0 0
L. H. Wallace Esq.	15	0 0	thro' C. C. Menge, Malligaum		
Messrs Volkart Brothers	50	0 0	Rev. Ch. Laing	10	0 0
J. T. Hutchinson Esq.	5	0 0	Capt. A. Elphinstone	25	0 0
J. D. Faithful Esq.	10	0 0	Rev. C. C. Menge	10	0 0
J. H. Beutteg Esq.	5	0 0	The Hon'ble H. Newton	100	0 0
J. Garrett Esq.	5	0 0	Dr. Leith, Belgaum	100	0 0
Dr. W. Collums	15	0 0	The Hon'ble W. E. Frere	100	0 9
Rev. R. J. Colvin	10	0 0	J. D. Faithful Esq.	10	0 0
E. Heycock Esq.	10	0 0	Col. Shaw	50	0 0
J. Campbell Esq.	20	0 0	thro' Rev. C. F. Schwarz, Jooneer		
J. Hunter Esq.	100	0 0	J. Bantur Esq.	1	0 0
Messrs. Forbes & Co.	50	0 0	Rev. C. F. Schwarz	12	0 0
J. A. Forbes Esq.	50	0 0	J. C. Dickinson Esq.	5	0 0
The Hon' W. E. Frere	100	0 0	J. H. Dickinson "	2	0 0
Lt. R. A. Hobart, Belgaum	12	8 0	Acknowledged by Br. Hartmann		
Maj. Shaw, Bombay	25	0 0	MULKY		
H. Reeves Esq.	25	0 0	L. Garthwaite Esq.	12	0 0
D. Kennety Esq.	10	0 0	Acknowledged by Br. Männer		
R. Bennett Esq. I. N.	10	0 0	UDAPY		
Rev. J. E. Carlile	5	0 0	L. Garthwaite Esq.	12	0 0
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Acknowledged by Br. Albrecht		Mr. J. J. Hearn	
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W. Wedderburn Esq.	23 0 0	Maj. Bowdish 7th Regt.	11 0 0
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The Commissr. of Mysore	50 0 0	A Friend	15 0 0
J. Hodson Esq.	25 0 0	J. Tyndall Esq. 7th Regt.	2 0 0
Major Elphinstone	30 0 0	Acknowledged by Br. Müller	
Major Martin	48 0 0	HOOBLY	
H. Mann Esq.	48 0 0	M. J. St. Gordon Esq.	
Capt. J. Campbell	40 0 0	for Hebsoor	200 0 0
Col. Silver	38 0 0	Acknowledged by Br. Stokes	
Ch. Mann Esq.	33 0 0	MALASAMUDRA	
Rev. A. Fennell	26 0 0	Part of the money which a Tablet to	
Ch. W. James Esq.	22 0 0	the memory of a beloved Husband	
H. Minchin Esq.	14 0 0	would have cost from his	
D. Rose Esq.	14 0 0	Widow	
J. Fowler Esq.	10 0 0		120 0 0
Lt. Th. Clarke	8 0 0	Acknowledged by Br. Schlunk	
T. P. Hunt Esq.	8 0 0	CANNANORE	
Capt. Mc. Hutchin	5 0 0	Mrs. L. Garthwaite	30 0 0
Lt. J. Brown	4 0 0	J. Robinson Esq.	100 0 0
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Capt. Taylor	2 0 0	Col. Carr	100 0 0
Proceeds from Photograms (Chemicals and a new Camera deducted) by		T. Clarke Esq.	10 0 0
Rev. G. Richter for the new Chapel		Mrs. Foulis	20 0 0
at Anandapore		Lt. Col. Selby	5 0 0
	100 0 0	Rev. P. Baylis	10 0 0
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B. C. S.	15 0 0		

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W. Robinson Esq., Madras	100	0	0	P. S. Subscription	50	0	0
J. D. Eppinger Esq.	20	0	0	thro' Mr. W. at Coonoor			
Sale of works of a Lady				Ths. Stanes Esq.	5	0	0
thro' Mrs. Bean	22	0	0	R. Stanes Esq.	4	0	0
				G. A. R. D.	4	0	0
Acknowledged by Br. Herre				Mr. Davis	1	0	0
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Col. J. Hamyngton	30	0	0	Cottagberry Offg	40	0	0
J. J. Tomlinson Esq.	10	0	0	Coonoor "	50	0	0
Mrs. Tomlinson	10	0	0	thro' Maj. Babington at Oottacamund			
Miss J. Tomlinson	5	0	0	Genl. Dowker	30	0	0
Mr. A. B. Chatelier	5	0	0	Mrs. Ward	95	0	0
from the Sacramental Collections at				Maj. Wapshare	5	0	0
the English Church by				Maj. Gib	10	0	0
J. Tomlinson Esq.	20	0	0	Maj. Babington	10	0	0
E. A. Campbell Esq.	70	0	0	Capt. Gib	10	0	0
J. Hamyngton Esq.	55	0	0	Lt. Farrer	5	0	0
H. H. Smith Esq.	56	0	0	W. S. Nesbitt Esq.	20	0	0
Mr. J. Monikam for a bell	50	0	0	thro' R. Pierce Esq., Cochin			
Three Brethren " "	3	0	0	R. Pierce Esq.	12	0	0
Acknowledged by Br. Moerike				J. S. Bernide Esq.	10	0	0
KAITY				W. Bennett Esq.	2	0	0
Sir W. Denison	100	0	0	G. Myers Esq.	2	0	0
The Hon'ble Mr. Harrison	50	0	0	R. E. Lewis Esq.	10	0	0
Col. Brind C. B.	24	0	0	Miss Albedhyll and Sister	6	0	0
Capt. Fitz Gerald	90	0	0	Mrs. Dirks	2	0	0
Capt. Nicholas	30	0	0	A Friend	5	0	0
E. B. Thomas Esq.	430	0	0	G. Bowden Esq.	5	0	0
Capt. Harkness	30	0	0	Rev. W. Collins	5	0	0
F. Groves Esq.	30	0	0	Rev. G. Courien	1	0	0
Mrs. Cleghorn	20	0	0	thro' Mr. Hill, Coonoor			
A. Lascelles Esq.	100	0	0	Mr. W. Hill	5	0	0
Sacramental Collection at				Mr. Ths. Hill	1	0	0
Cotagberry	21	0	0	Mr. W. G. W.	2	0	0
Dr. Waring	24	0	0	Capt. Hight	5	0	0
				Capt. Wetherall	5	0	0

	Rs.	A.	P.		Rs.	A.	P.
Capt. H. P. Hawkes	5	0	0	W. Mullaly Esq.	20	0	0
Capt. Farewell	10	0	0	J. Hunter Esq.	50	0	0
Major Watts	5	0	0	Capt. Smyth	5	0	0
Mrs. Mullaly	5	0	0	Cotagherry Contributions	61	0	0

### Subscriptions for Schools

#### *English School at Mangalore*

F. Anderson Esq.	112	0	0
F. N. Maltby Esq.	150	0	0
Col. Madden	2	0	0
Capt. Shand	5	0	6
Dr. Bean	8	0	0
Capt. Hankin	18	0	0
Capt. Moberly	5	0	0
Capt. Child	3	0	0
Lt. Davis	5	0	0
Col. Blaxland	6	0	0
Lt. Turton	4	0	0
E. E. Murrall Esq.	1	0	0
Major Cook	10	0	0
Col. G. Walker	80	0	0
Lt. Stevenson	5	0	0
Mr. J. Ball	1	0	0

#### *Canarese Schools at Mangalore*

Col. G. Walker	40	0	0
Capt. Hankin	2	0	0

#### *Brahmin Girls' Schools at Mangalore*

Col. G. Walker	40	0	0
Col. Madden	4	0	0
Lt. Davis	5	0	0
Col. Blaxland	6	0	0
A. M. Webster Esq.	5	0	0
Capt. Shand	3	0	0
A. P. Hodgson Esq.	11	0	0
H. A. K.	9	0	0
Major Cook	10	0	0

#### *English School at Cannanore*

P. Grant Esq.	12	0	0
Capt. Magrath	20	0	0
Capt. Hight	2	0	0
Lt. Tomlinson	2	0	0

#### *Girls' & other Schools at Cannanore*

P. Grant Esq.	30	0	0
Capt. Hight	8	0	0
Lt. Tomlinson	22	0	0
J. Hodges Esq.	20	0	0

#### *English School at Tellicherry*

W. Holloway Esq.	130	0	0
P. Grant Esq.	70	0	0
C. G. Bloomfield Esq.	70	0	0
T. P. Pereira Esq.	45	0	0
Mr. L. D'Rozario	14	0	0
Mr. D. D'Cruz	13	0	0
Ramoony Vakeel	6	8	0

#### *Girls' & other Schools at Calicut*

C. A. Barnell Esq.	110	0	0
Mrs. Bean	15	0	0
G. G. Glassen Esq.	200	0	0
Mrs. Ballard	15	0	0
Miss Luky Shaw at Lancaster thro'			
G. G. Glassen Esq.	20	0	0
Some Children at Calw and			
Eckolzheimer	1	3	0
Mrs. Cook	30	0	0
Mrs. Rogers on the Hills for			
a girl	48	0	0
A Friend at Salem	5	0	0

#### *English School at Palghat*

A. M'Gregor Esq.	20	0	0
A. T. Wilkinson Esq.	7	0	0
E. A. Campbell Esq.	70	0	0
H. Hannyngton Esq.	70	0	0
Mr. H. H. Smith	56	0	0
Mr. J. Monikam	42	0	0

## Government grants in aid

	Rs. A. P.		Rs. A. P.
To the English School at Mangalore	901 0 0	To the English School at Tellicherry	1050 0 0
To the Vernacular Schools at Mangalore	102 0 0	To the Vernacular Schools on the Neilgherries	640 0 0
To the Brahmin Girls' School at Mangalore	51 0 0		

Contributions towards a new Church  
at Mangalore

<i>Contributions of the Congregation</i>		Baker Matthaya	1 0 0
W. M.	20 0 0	Catechist Samuel Ammanna	6 0 0
Johanna of the Girls' School	10 0 0	Dyer Simon	5 0 0
Received after the first appeal		Cat. Sebastian Furtado	10 0 0
by Mr. Hoch & Camerer	52 10 0	Baker Matthaya	1 0 0
Ign. Saldanha	30 0 0	Jacob Kamsika	2 8 0
Salomon Shopkeeper	4 0 0	Mangalore Girls' School	18 0 0
Susanna of Mulky	4 0 0	School Master Samuel	3 0 0
Weaver Hartman	2 0 0	his School boys	1 0 0
do Titus	1 0 0	Jonas Cook	3 0 0
Daniel Aaron	4 0 0	Baker Matthaya	4 0 0
Catechist School	4 1 8	Boys of the Middle School	40 5 0
Weaver Jonas	2 0 0	School Master Samuel	3 0 0
Proceed of a broche Br. H.	12 0 0	Carpenter Abraham	3 0 0
Mr. Eppinger	10 0 0	Baker Matthaya	1 0 0
Weaver Andreas	3 0 0	Jacob & Benjamin, Milkmen	12 0 0
Mechanist Thome	5 0 0	Cat. Daniel Aaron	3 0 0
Caster Nahum	3 0 0	David Salt-seller	0 8 0
Carpenter Joovan	3 0 0	Baker Matthaya	1 0 0
Printer Abraham	4 0 0	English School Samuel	1 0 0
P. G.	50 0 0	A friend thro' Cat. Samuel	3 0 0
Baker Matthaya	4 0 0	Nathanael, Uruwa	8 0 0
Nathanael	1 5 4	Jesaya	1 8 0
Theophil	0 4 0	Cat. Daniel Aaron	2 8 0
Jacob Kamsika	2 8 0	Thome, Mechanist	5 0 0
Catechist Daniel Aaron	1 0 0	Nahum	3 0 0
Gideon, Udaypy	10 0 0	Conrad	0 6 0
Christian	2 0 0	Jacob Kamsika	3 0 0
Baker Matthaya	1 0 0	Paul	15 0 0
Nicodemus	1 0 0	Samuel's School boys	1 0 0
Moses Shiri	4 8 0	Compositor Theodore	3 0 0
Jacob Kamsika	5 0 0	Carpenter Gottlieb	7 0 0
		Suwartappa	2 0 0

	Rs. A. P.				Rs. A. P.		
Nathan Compositor	1	0	0	Capt. A. Child	10	0	0
Marolli Johan	2	0	0	Major J. Cooke	10	0	0
Printer Cornelius	1	8	0	Lt. Smally Eng.	5	0	0
<i>From English Friends</i>				Collected by Capt. Goddard Coimbatore			
F. N. Maltby Esq.	1000	0	0	S. N. Ward Esq.	10	0	0
A Friend A.	25	0	0	O. B. Irwine Esq.	10	0	0
Lt. W. U. Gompertz	50	0	0	G. W. Ogg Esq.	10	0	0
R. A. Fitzgibbon Esq.	15	0	0	E. B. Thomas Esq.	10	0	0
D. Williams Esq.	20	0	0	Mr. Samuel Evans	1	0	0
Col. J. & Mrs. Blaxland	25	0	0	Mr. S. R. Martin	1	0	0
Capt. J. Goddard Engr.	10	0	0	Mr. C. A. Martin	1	0	0
Th. Kleinknecht Esq.	50	0	0	Dr. S. B. Konagaraya	7	0	0
R. W. Chatfield Esq.	20	0	0	Mrs. A. Konagaraya	2	0	0
J. S. Blaxland Esq.	5	0	0	Miss G. Konagaraya	1	0	0
G. H.	10	0	0	C. G. Walker Esq.	10	0	0
Col. & Mrs. Madden	10	0	0	Lt. Weldon	5	0	0
Capt. G. E. Fryer	10	0	0	M. N. Adykolam	0	4	0
Dr. W. F.	50	0	0	J. David	0	8	0
A. M. D.	5	0	0	W. Fisher Esq.	100	0	0
Capt. F. Moberly Engr.	10	0	0	Miss Fisher	25	0	0
Lt. E. J. Wood	5	0	0	Collected by Rev. G. Richter, Mercara			
Lt. G. M. Turton	5	0	0	Rev. G. Richter	10	0	0
J. M. Bean Esq.	5	0	0	J. Fowler Esq.	3	0	0
E. E. Merall Esq.	5	0	0	H. Mann Esq.	20	0	0
				Rev. A. Fennell	10	0	0

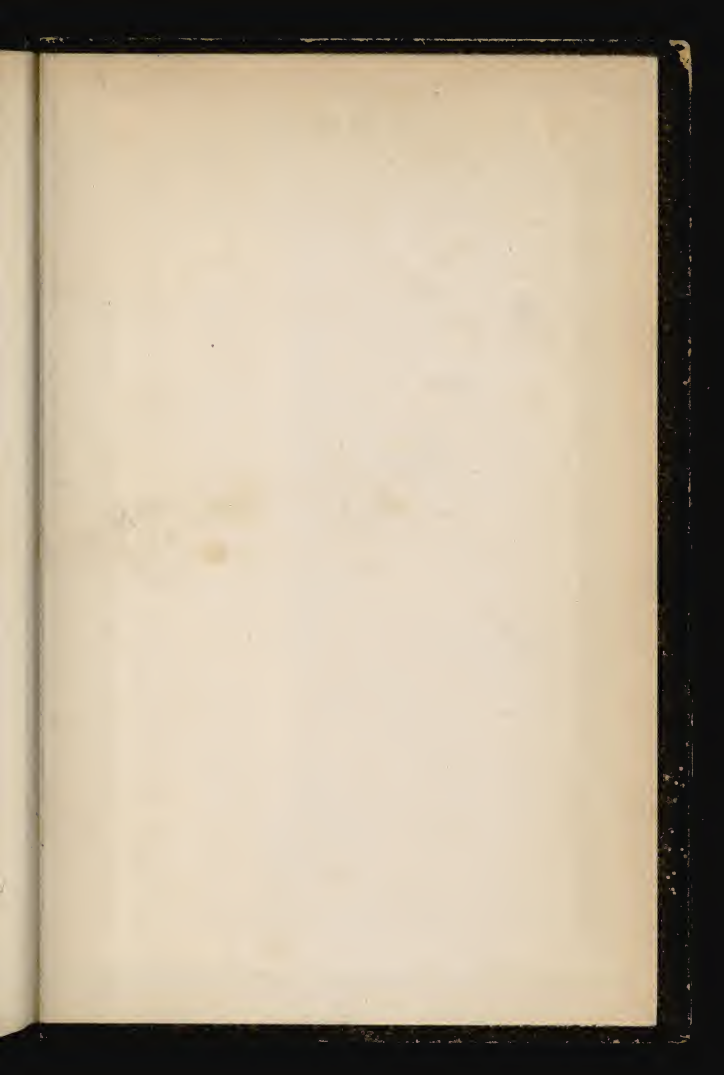
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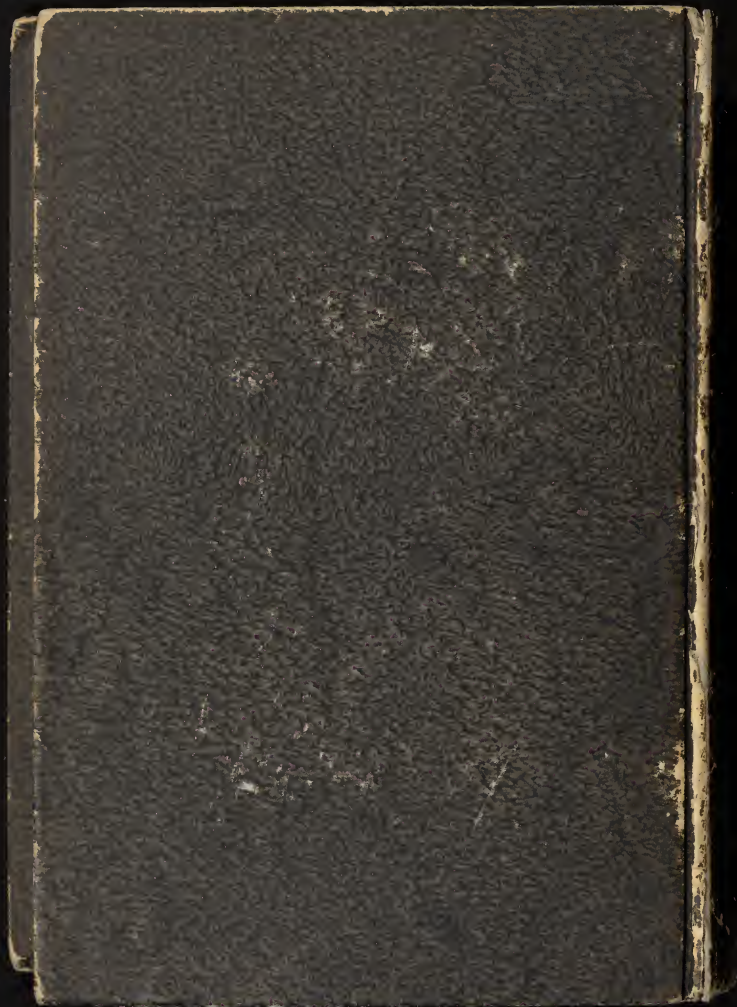
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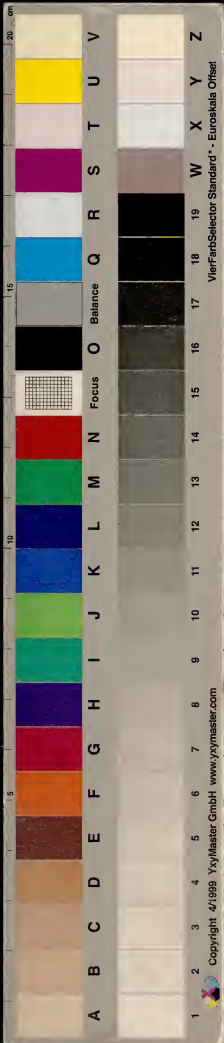
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# REPORT

OF THE

## ELICAL MISSIONARY OCIETY

SEVENTH YEAR

1862

OF THE BASEL EVANGELICAL MISSION  
TH WESTERN INDIA



MANGALORE  
UNZIKER, BASEL MISSION PRESS  
1863